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BLICKLING HOMILIES. pt I

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OLD ENGLISH HOMILIES.

A. D. 979.

I.

THE ANNUNCIATION OF SAINT MARY.

[Jesus came into the world in order that his divine] nature might be manifested, and that sin might be eradicated; and the doom of Eve's infelicity, which was denounced against her (that she should bring forth her children in pain and in sorrow) was reversed when Mary brought forth the Lord with rejoicing. Eve conceived through carnal lust, Mary in her womb conceived the merciful and the innocent Christ. Eve bore tears in her womb, Mary brought forth through herself the everlasting joy for all the world. Eve brought forth her child in pain because she had conceived in sin. The Holy Ghost sowed the pure seed in the undefiled womb (of Mary), wherefore she, being a virgin became a mother, because, being a virgin, she had conceived. Each of these circumstances was miraculous, both that she had conceived without defilement, and that in child-bearing she continued ever immaculate. Gabriel was the messenger of these nuptials. What spake he to her, or what heard she when he spake? 'Hail, Mary! full of grace, the Lord is with thee!' And through this greeting (salutation) she conceived, because he brought her everlasting salvation upon his tongue; but the devil, through the venom-bearing (venomous) adder (serpent), deceived

OLD ENGLISH HOMILIES.

FROM LORD LOTHIAN'S MS.

A. D. 979.

I.

[ANNUNCIATIO S. MARIÆ.]

[*The beginning is lost.*]

*. . . . . geeynd onwrigen, & seo syn adilegod. Ond wæs se dom oncyrred Euan ungesæligneſſe þæt hire wæs togecweden, þæt heo eende on sare & on unrotnesse þa hire bearn, Maria cende þonne Drihten on blisse; Eua cende þurh firenlust. Maria cende þone mildheortan & þone unsceþþendan Crist on hire innoþe; Eua bær tearas on hire innoþe. Maria brohte þurh heo þone ecean gefean callum middangearde; Eua cende hire bearn on sare; forþon þe heo on synnum ge eacnod wæs. Se Halga Gast seow þæt clæne sæd on þone unbesmitenan innoþ; forþon heo fæmne cende, forðon heo wæs fæmne geeacnod; ægþer wæs wundor, ge þæt heo butan gebrosnunga wæs geeacnod, & on þæm childtgebeorþre heo á clæne þurhwunode. Gabriel wæs þissa brydþinga ærendwreca. Hwæt cwæþ he to hire, oþþe hwæt gehyrde heo, þær he cwæþ, 'Wes þu hál, Maria, geofena full, Drihten is mid þe,' & from þisse halettunge *heo wæs geeacnod; forþon þe he hire þ[a ecean] hælo on his tungon brohte; deofol þonne þurh þa attor berendan næddran,

* p. 1.

When the Saviour was born the curse pronounced upon Eve was reversed.

Gabriel was the messenger of salvation to Mary.

* p. 2.

the first woman with his evil suggestions and treachery, wherefore the angel spake to our Lord's mother, and thus addressed her: 'Hail (Mary) full of grace, the Lord is with thee!' The grace was brought for the sin of the first woman. She was called 'full,' and not 'empty,' because she was filled with grace, and [through her] sin was eradicated. Let us hear now, in what manner, rejoicing and exulting in her song, the pious and holy virgin sang, and thus said: 'He filleth the hungry with good things, and the rich he sendeth away empty.' The angel said to her, 'Hail Mary! full of grace, the Lord is with thee, in thy heart and in thy womb, and is also with thee as thy helper. But rejoice, thou virgin; for Christ shall descend from his heavenly exaltation, and from his angelic majesty, into thy womb; and he shall so far humble himself that he [shall come] from his paternal bosom, [and choose] thee as his mother.' . . . . because it receiveth him, it does not comprehend him, but the faith must be proclaimed from earth up to heaven. Lo! we have now heard that the Heavenly King entered the humble womb of the ever-pure virgin—that was the temple of piety and of all purity. The angel said to her, 'Blessed be thou among all women, for blessed is the fruit of thy womb.' In the words of the angel was heard, that through her offspring should be healed all man and womankind. The first mother of mankind brought affliction (vengeance) into the world when she brake God's behests, and into this affliction was she cast. She brought upon herself and all her kin the greatest misery. And moreover that affliction was so grievous, that every man should come with sorrow into this world, and here live in sorrow, and depart in pain. And now this holy virgin Mary brought to all believers these blessings, and eternal salvation; therefore, let all mankind love and honour her with word and with deed—because . . . . she concealed much, she received into her humble bosom the Son of God the Father, whom heaven and earth are unable to comprehend. Let us love our creator, and praise him according to our means with all our might, even as we may hear that the holy virgin did, who loved him with sincerity of heart;

mid hire þære yfelan scéonesse & fácne, beswâc þone ærestan wífmon; forþon wæs se engel sprecende to ures Drihtnes meder & þus cwæþ, 'Wes þu hâl, geofena ful; Drihten is mid þe.' Seo geofu wæs broht for þære synne þæs ærestan wífes. Heo wæs 'ful' cweden næs 'æmetugu,' forðon þe heo wæs mid gife gefylled, & seo synn wæs adilegod. Gehyron we nu to hwylcum gemete séo árwyrþe fæmne & seo halige, on hire cantice gefeónde and blissigende, sang & þus cwæþ, 'Þa hingrigendan he gefylleþ mid gódum, & þa welegan he forlæteþ on idelnesse.' He cwæþ se engel to hire, 'Wes þu hal, Maria, geofena ful; Drihten is mid þe, on þinre heortan & on þinum innoþe, & eac on þinum fultome. Ac blissa þu, fæmne, forðon þe Crist of heofona heanessum & of þæm engelicum þrymmum on þinne innoþ astigeþ; and he hine to þon gecaþmedeþ þæt he of his þæm fæderlican scéate þe him to meder' *[. . . .] þy þe he hine onfehþ, ne beluceþ [he hi]ne no; ac se geleafa sceal beon fram eorþan up to heofonum arealit. Hwæt we nu gehyrdon þæt se heofonlica cyning ineode on þone medmycclan innoþ þære á clænan fæmnan, þæt wæs þæt templ þære geþungennesse & ealre clænnesse. He cwæþ se engel to hire, 'Wes þu gebletsod betuh eall wífa cynn; forþon se wæstm þines innoþes is gebletsad.' On þæs engles wordum wæs gehyred þæt þurh hire beorþor sceolde beon gehæled eall wífa cynn & wera. Seo æreste modor þyses menniscan cynnes wræcwíte middangearde brohte, þa heo Godes bebodu abræc; & on þis wræcwite aworpen wæs. Heo hæfde hire sylfre geworht þæt mæste wíte & eallum hire cynne, ge þæt wite wæs to þæs strang þæt æghwylc man sceolde mid sare on þas world cuman, & her on sorhgum béon, & mid sâre of gewitan; ond nu þeos halige fæmne Sancta Maria brohte eallum geleaffullum þæs bletsunga & éce hælo. Lufian hie nu forþon eall wífa cynn & wera, & hie *weorðian, wordum & dædum f[or . . . . . .] mycel bewreah, heo onfeng on hire medmycclan bósm God Fæder Sunu, þone ne magon befón heofon and eorþe. Lufian we urne Sceppend & hine herian æfter urum gemete, calle mægene, swa we gehyran magon þæt seo halige fæmne dyde, seo hine lufode

The angel's salutation.

Mary's song.

Christ chose Mary for his mother.

*p. 3.

She was a pure temple.

Eve's sin brought mankind to grief.

Mary brought eternal salvation.

*p. 4.

and with a joyful mind she sang in her psalm, and thus said, 'My soul doth magnify the Lord, and my spirit doth rejoice in God my Saviour, for he hath seen the meekness of his handmaiden, and from thenceforth all generations have called me blessed; for he that is mighty hath done to me great things, and holy is his name; and his mercy is great towards Israel, and towards all mankind who fear him.' The Lord came into the world among the people of Israel, and set forth to them example of eternal life, and invited them to heaven's kingdom, through his miracles and evangelical lore (teaching). And then men despised his teaching and gave way to envy, and hung him on the cross, and he through his passion overcame the old traitor, and put down the devil's kingdom on this earth, and then was excluded the lamentation of Eve through the ever-pure virgin. It is to be observed that, after the blessing and salutation of the angel, Mary pondered a long time, and silently considered what the greeting might be. Then the heavenly messenger explained it to her, and said, 'Fear not Mary, for thou hast found favour with God—thou shalt bring forth a son and shalt call him Saviour (Jesus).' When the virgin heard the beginning of this divine issue, then spake she thus: 'How may this be, seeing that I have known no man?' Then said the angel unto her, 'The Holy Spirit shall come upon thee, and the power of the Highest shall encompass thee, and he that shall be born of thee shall be called the Son of God.' And again he spake: 'Open now thy fairest and pure bosom, and let the tabernacle of thy womb be expanded, and let the inspiration of the Heavenly embrace be blown into thee; and the natural heat, through the might of the Holy Ghost, shall be quiescent in thee, and let thy expansive womb be decked with all adornments. The redness of the rose glitters in thee, and the whiteness of the lily shines in thee; let Christ's bride-bower (chamber) be adorned with every variety of flowers that are produced.' Then the angel spake again, 'Answer, thou virgin, wherefore delayest thou to illumine the earth? And the angel of the Lord awaiteth thy permission. Lo! thou hast just heard how it may come to pass that the Holy Ghost shall come upon thee, and the power of the Highest shall shine around thee, and thou shalt bring forth the King

mid inneweardre heortan; & bliþe mode heo sang on þæm cantice & þus cwæþ, 'Min saul mycclaþ Drihten & min gast wynsumaþ on God minum Hælende; forðon he sceawode þa eaþmodnesse his þeowene; of þon me eadige cwædon ealle cneorisna; forþon he me mycel dyde se þe mihtig is, & his noma halig, ond his mildheortnes is mycel on Israhelum, and on eallum monna cynne þe him hine ondrædaþ.' Drihten com on middangeard mid Israhela cynne, and him ēces lifes bysene onstealde, & hie to heofona rice laþode, þurh his wundor-geweorc & þurh þa godspellican lare. Ond hie nu his lare forhogodan, & him æfest to genaman, and hine on rode ahengon; * & he þurh his þrowunga þone ealdan gedwolan oforswiþde, & deofles rice geneþerode on þyssum middangeardc; & þær wæs Euan wōp ūte betyned þurh þære ā clænan fæmnan, þæs is to tacne, *þæt* heo Maria æfter þæs engles blotsunga & halettunga lange smeade, & swigende ðohte hwæt seo halettung wære. Se heofonlica ærendwreca hire þa cyþde & þus cwæþ: 'Ne ondræd þu þe, Maria, þu þe gemetest gife beforan Gode; ðu cennest sunu þone þu nemnest Hælend.' Mid þy þe heo gehyrde þone fruman ðæs godcundan tuddres, þa cwæþ heo þus: 'Hu mæg þis þus geweorþan, forþon þe ic nænigne wer ne ongeat?' Þa cwæþ se engel to hire, 'Se Halga Gast cymeþ ufon on þe, & þæs Hehstan mægen þē embseleþ, *þæt* biþ halig Godes Sunu genemned.' Eft he cwæþ, 'Openige nū þin se fægresta fæþm & se clæna, & sȳ *þæt* geteld apened þines innoðes, & seo onblawnes þære heofonlican onfæþmnesse sȳ gewindwod on þe. Ond seo gecyndelice hætu þurh *þæt* mægen þas Halgan Gastes seo gestilleþ on þe, & sy þin þæt fæþmlice hrif mid eallum *fægernessum gefrætwod. Seo readnes þære rōsan lixeþ on þe, & seo hwītnes þære lilian scineþ on þe, & mid eallum missenlicum afeddum blostmum sȳ se Cristes brydbūr gefrætwod.' Se engel þa eft cwæþ, '*ond*swara, þu fæmne, to hwon yldestu middangeard to onlyhtenne? & Drihtnes engel bīdeþ þinre geþafunga. Hwæt þu nu gehyrdest hu hit beon mæg þæt se Halga Gast cumeþ ufan on þe, & þæs Hehstan mægen þe ymbscineþ, & þu cennest cyning ealra clænnessa, & þinne mægþhād

* p. 5.

Mary's song of praise.

Mary's astonishment at the angel's message.

Gabriel explains the mystery of the incarnation.

He demands an answer from Mary.

of all purity, and thy virginity thou shalt not impair. Now, for a long time, the door of heaven's kingdom, through which I have been sent hither, stands closed through [the sin of] the first persons, but now through thee they shall be unclosed. O thou blessed Mary, all this captive world awaiteth thy consent; for God hath appointed thee as a surety here in this world, and through thee shall intercession be made for Adam's guilt to him who formerly, on account of man's sin, was so angry that he closed the holy home; but through thee shall the entrance again be opened, and thou shalt succour mankind. Wherefore the Heavenly King shall prepare thy womb as a bridal chamber for his son, and also great joy in the bride-chamber; and he shall forgive all offences whatsoever this world has previously committed against him.' O dearest men, great was this messenger, and a great message brought he, wherefore his name signifies 'the strength of God.' Well was he so named, since he whose coming he spake of and announced had power over all creatures; and neither the beginning of his kingdom, nor his might nor his majesty shall ever be diminished, but he shall be ever eternal. Then the evangelist informs us that the blessed virgin St. Mary was affrighted, and with trembling voice meekly replied, and thus said, 'I am the handmaiden of the Lord, be it unto me according to thy word.' O what beautiful meekness was there found in the ever pure virgin! The angel said to her that she should be the mother of her creator, and she called herself a 'handmaiden.' Then the heavenly messenger returned home unto the kingdom above, from whence he previously was sent. The Lord in the chamber of the virgin, in that seemly throne, took a bodily garment for his divinity. Then was sent the treasure of divine majesty into the bond (receptacle) of the pure womb [of the virgin]. And after an interval of nine months he came forth, as the prophet declared concerning him, thus saying: 'The Lord hath set his house in the sun, and from it hath gone out as a bridegroom from his bridal chamber.' That came to pass when the King of Glory, upon this earth, came forth from the womb of the ever pure-virgin; and then the exulting giant as Lord dwelt joyfully on the earth until he came to the throne of the rood, in the ascent of which all our lives he

no ne gewemmest. Iu geara heofonrices duru, þe ic wæs þurh hider onsended belocen standeþ þurh þa ærestan men, nu heo sceal þonne þurh þe ontened bêon. Éala þu eadige Maria, eall þeos gehæft-world bideþ þinre geþafunga; forþon þe God þe hafaþ to gisle her on middangearde geseted, & Adames gylt þurh þe sceal beon geþingod & þæm þe geara abolgen wæs for manna synnum, þæt he þone halgan ham belêac; þurh þe sceal beon se ingang eft geopenod, & þu gehelpest þysses menniscan *cynnes; forþon sê heofonlica Cyning gearwaþ * p. 7 þinne innoð his Suna to brýdbure, & on þæm brydlocan mycelne gefêan; & he forgifeþ eall swa hwæt swa þes middangeard ær wiþ hine æbyligða geworhte.' Eala men þa leofestan, mycel wæs þes ærendwreca, & mycel ærende brohte he; forþon his nama wæs gereht 'Godes strengo.' Wel þæt wæs gecweden, forþon þe se hæfde mægen ofer ealle gesceafta þe he towearde sægde & bodode; & his rices ongin, ne his mihte, ne his mægen-þrymmes næfre gewonað[1] ne weorðeþ, ac he bið áá éce. Þonne cyþeþ se godspellere þæt seo eadige fæmne Sancta Maria forhtode, & bifigendre stefne eaðmodlice *ond*-swarode, & þus cwæþ: 'Ic eom Drihtnes þeowen, geweorþe me æfter þinum wordum.' Éala hwæt þær wæs fæger eaðmodnes gemeted on þære á clænan fæmnan. Se engel hire sægde þæt heo sceolde modor beon hire Scyppendes, & heo hie sylfe to ðeowene genemde. & he þa se heofonlica ærendwreca eft ham cerde on ða uplican ricu, þonon þe he ær sended wæs. He þa Drihten on þære fæmnan brydbure, & on þæm gerisnlican héhsetle onfeng lichoman gegyrelan *to his godcundnesse. Þa wæs gesended þæt goldhord þæs mægen-þrymmes on þone bend þæs clænan innoðes; & he þa æfter nigan monða fæce forðeode, swa se witga be þon cyþde, & þus cwæþ: 'Drihten asette on sunnan his hús, & of þæm úteode swa swa brydguma of his brydbure.' Þæt wæs þonne þæt se wuldorcyning on middangeard cwom forþ of þæm innoþe þære á clænan fæmnan, & þa swa se hyhtenda gigant, swa Drihten on middangearde bliðe wunode oþþæt he becom to þæm healsetle þære rode on þæm upstige eall ure líf he getremede. He scalde his þone

Through Mary the gates of heaven were to be unclosed.

Gabriel means 'the strength of God.'

[1] *MS.* gewonad.

Mary's meekness was seen in her calling herself 'a handmaid.'

Ps. xviii. 6. (Vulgate.)

supported; and he gave his red gem, which was his holy blood, and thereby made us participators of the heavenly kingdom; and it shall come to pass on Doomsday that he will come to judge the quick and the dead. Then shall all creatures, both the hosts of heaven and of earth, be afraid. Let us rejoice then in the union of God and men, and in the union of the bridegroom and the bride, that is Christ and the holy church. Let us honour Christ set in the manger, because, through meekness, he hath filled fourfoldly this earth with believers. Let us honour also the clothes of his person (humanity), by which our nature (or original condition) was renewed. Let us honour St. Mary, for we ought to praise and bless her, because hosts of angels called her blessed. So must we believe that angels earnestly beheld her from the day that they knew that the blessed Mary had conceived of the Holy Ghost. In her was fulfilled what was sung in the Song of Songs, thus saying: 'Solomon's bed was surrounded by guards, that is by sixty men, the strongest that were in Israel, and each of them had a sword girt to his hip (side), on account of the terror of the night.' Now then what was Solomon's bed else but the holy womb of the ever pure virgin? The peace-loving king, our Lord Jesus Christ, chose and sought that womb. But what meant the sixty strong men who were standing about the bed for fear of nightly alarm? That was when the holy virgin was encompassed with the heavenly hosts of angels for protection, because they knew that in her abode the heavenly king. So then the heavenly angels shield and guard all holy souls in which the king of peace abides. On this day descended the heavenly treasure into this world from the throne of our creator, that was Christ, the son of the living God, who came for the adorning and honouring of his bride, that is, all who are holy. Therefore let us love our Lord with all our lives, and above all other things, because, of his great mercy, he so humbled himself, that he sought (visited) us in this our exile and gave us a healthful mind and heavenly behests. Therefore we must lead our whole life in meekness after the example of the holy queen

readan gim, þæt wæs his þæt halige blod, mid þon he us gedyde dæl-nimende þæs heofonlican rices; ond þæt geweorþeþ on domes dæge þæt he cymeþ to demenne cwicum & deadum. Þonne forhtiaþ ealle gesceafta, ge heofonware ge eorþware. Gifêon we þonne on þone gemânan Godes & manna, & on þone gemanan þæs brydguman & þære bryde, þæt is Crist *& seo halige cyrice. Arweorþian we Crist on binne[1] asetene; forþon þe þurh þa eaðmodnesse feowerfealdlice mid geleaffullum he gefylde þysne middangeard. Weorþian we eac þa claþas his hades, of þæm wæs ure gecynd geedneowod. Weorþian we *Sancta* Marian; forþon þe heo is us to herianne & to eadgienne, forþon þe heo engla þreatas eadige bodedon; swa is to lyfenne þæt englas hie georne beheoldan of þæm dæge þe hie wiston þæt heo seo eadige Maria geeacnod wæs of þæm Halgan Gaste. On hire wæs gefylled þætte on Cantica Canticorum wæs gesungen, & þus gecweden: 'Salomones reste wæs mid weardum ymbseted, þæt wæs mid syxtigum werum, þæm strengestum þe on Israhelum wæron & anra gehwylc hæfde sweord ofer[2] his hype for nihtlicum ege'—Eno nu hwæt wæs seo Salomones ræste elles buton se halga innoð þære â clænan? Þone innoþ geceas & gesohte se gesibsuma cyning ure Drihten Hælend Crist. Ac hwæt mænde þæt syxtig wera strongera *þe þær stondende wæron ymb þa reste for nihtlicum ege? Þæt wæs þonne þæt seo halige fæmne wæs ymbseald mid þon heofonlican camp-weorode engla þreatas to healdenne; forþon þe hie wiston þæt on hire eardode se heofonlica cyning, swa þonne þa heofonlican englas sceldaþ & healdaþ ealle halige sawla on þære se gesibsuma cyning eardaþ. On þissum dæge astag þæt heofonlice goldhord on þysne ymbhwyrft fram þæm heahsetle ure Gescyppendes þæt wæs Crist þæs lifgendan Godes Sunu, se com to wlitignesse & to weorþunge his bryde, þæt syndon þonne ealle halige. Forðon lufian we urne Drihten mid eallum urum life, & ofer ealle oþru þing; forðon þe he hine sylfne toþon geeaþmedde for his ðære mycclan mildheortnesse þæt he us gesohte on þas ælþeodignesse, & us sealde halwendne geþoht & heofonlice bebodu. Forðon we sceolan call ure lîf on caþmod-

We ought to rejoice in the union of God and men.

* p. 9.

[1] *The top of the b has been cut off.*

Angels watched over Mary after her conception.

[2] *Originally* ofor.

* p. 10.

She was surrounded by hosts of angels.

We ought to love our Lord for his great condescension to us.

of God, for she perceived that the living son of God had sought her. Then was she in all things the meeker, as she manifested in the words with which she praised the Lord, thus saying: 'My soul magnify the Lord.' She praised him not only with words but with all her heart. Let us love him now and magnify his name, not only in prosperous circumstances but also in adverse circumstances, then he will not permit us to be tempted beyond measure. If we through meekness endure all things, then will our Lord be the firmest support and the best shield against all the temptations of the devil. She said 'I am the handmaiden of my Lord, let it be unto me according to thy word.' That was undoubted humility when she called herself 'handmaiden,' and the angel had announced to her that she was chosen as the mother of her creator, and had made known to her that she was the most blessed above all womankind. Well it seemed then that she was humble who bore the humble and merciful King, who concerning himself thus spake to his disciples: 'Learn of me, for I am merciful and lowly;' and most fitting was it too that he should descend to earth through the pure members of the holy virgin, that we may the more assuredly know that he is the origin and teacher of all purity, and we believe therefore and know assuredly that Christ's dwelling-place or abode is not in the heart of any man who hath no mercy. Now then, dearest men, let us believe in our Lord, and love him and keep his behests, then shall be fulfilled in us what he himself hath declared—'Blessed be the pure in heart, for they shall see God.' In that sight shall be all believers, and of his bliss there shall be no end, but ever may they rejoice with him, where he liveth and reigneth, ever without end everlastingly. Amen.

nesse healdan, æfter þære bysne þære halgan Godes cyningan; forþon heo ongeat *þæt* se lifigenda Godes Sunu *hie hæfde gesoht, þa wæs heo on eallum þingum þe eaþmoddre, swa heo on þæm wordum cyðde, þa heo Drihten herede, & þus cwæþ: 'Gemycclige mîn saul Drihten.' Ne herede heo hine nó mid wordum anum, ac mid ealre heortan. Lufian we hine nu & his noman mycclian næs no on gesundum þingum anum, ac eac swylce on wiðerweardum þingum, þonne ne læteþ he us no cóstian ofer gemet. Gif we þurh eaþmodnesse eall aræfnaþ, þonne biþ Drihten ure se trumesta staþol, & se selosta scyld, wið eallum deofles costnungum. Heo cwæþ, 'ic eom mines Drihtnes þeowen; geweorþe me æfter þinum wórdum;' *þæt* wæs ánræedlicu eaþmodnes *þæt* heo sylf hie þeowen nemde, & hire cyðde se engel *þæt* heo wæs gecoren to mêder hire Scyppende; & he hire cyþde *þæt* heo wæs seo eadgeste ofer eall wîfa cynn. Wel *þæt* gerâs *þæt* heo wære eaðmod þa heo þone eaþmodan cyning bær & ðone mildheortan, se be him sylfum cwæþ to his þegnum, 'Leorniað æt me, forðon þe ic eom mildheort & eaþmod.' Wel *þæt* eac gedafenaþ *þæt* he to eorþan astige þurh þa clænan leomu þære *halgan fæmnan *þæt* we þe gearor wiston *þæt* he is ordfruma & lareow ealre clænnesse; & we þæs gelefað & geare witon *þæt* swa hwylc man swa mildheortnesse nafað, ne biþ þær Cristes eardung ne his wununge on þære heortan. Nu þonne, men þa leofestan, gelyfan we on urne Drihten, & hine lufian, & his bebodu healdan, þonne bið on ús gefylled *þæt* he sylfa cwæþ, 'Eadige beoþ þa clænan heortan, forþon þe hie God gesceoð.' On þære gesihðe wesað ealle geleaffulle, and his blisse ne bið nænig ende, ah hie á motan mid him gefeon, þær leofað & rixað á buton ende on ecnesse. A[m]en.

* p. 11.

Let us praise God in prosperous and adverse circumstances.

Mary was very humble, so was her Son.

* p. 12.

He is the source of all purity.

II.

QUINQUAGESIMA OR SHROVE SUNDAY.

HEAR now, dearest men, how Luke the evangelist spake concerning this present time, and also of the time to come; and how our Lord would come to the place in which he was to suffer. Then when the time was nigh at hand, the Saviour took his twelve disciples apart from the company and said to them, 'Now we shall go to Jerusalem, and then shall be fulfilled all the holy writings that were written concerning the Son of Man. And he shall be given into the hands of heathen men, that they may mock him; they shall bind him and scourge him and spit in his face; and after the scourging they shall slay him, and the third day he shall rise from death.' Christ's disciples were not able then to understand any of these sayings, but they were hidden from them because they were still veiled by worldly thoughts. Then it came to pass that the Saviour came nigh to Jericho, and there sat by the way a blind beggar, and heard a great multitude going before him. Then he asked what it might be. They answered him, and said, 'It is Jesus of Nazareth.' Then he cried with a loud voice, and thus spake: 'Have mercy upon me, Son of David, have mercy upon me.' Those who were going before (the Saviour) bade him be silent, and the more they restrained him the louder he cried, and thus spake: 'Have mercy upon me, thou Son of David, have mercy upon me!' Then the Saviour stood still, and bade the blind man be brought unto him; and when he drew near unto him, he said to him, 'What wilt thou that I should do unto thee?' The blind man answered him and said, 'Lord, that I may see!' The Saviour said unto him, 'Receive thy sight; thine own faith hath made thee whole.' Then forthwith he saw, and immediately followed our Lord, and praised and worshipped him. And all the people who saw this miracle magnified his name. Lo! we have now heard this holy gospel read before us; nevertheless we must repeat it, so that we may the better understand that it concerns us as an example of eternal life. Now we have previously heard that the Saviour spake to his disciples concerning his passion, and pain, and the mockery which he should suffer at the hands of the Jews. He did this because he would

II.

DOMINICA PRIMA IN QUINQVAGESIMA.

GEHERAÐ nu, men þa leofestan, hu Lucas se godspellere sægde be þisse *ond*weardan tíde, ge eac be þære toweardan, & hu Drihten wolde cuman to þære stowe þe he on þrowian wolde. Þa mid þy þe hit nealæhte þære tíde, Hælend genam his twelf þegnas sundor of þæm weorode, & him to cwæþ, 'Nu we faraþ to Gerusalem, & þonne beoð *gefylde ealle þa halgan gewreotu þe be mannes suna awritene wæron; & he biþ gescald hæþnum mannum, þæt hie hine bysmrian; hie hine bindaþ & swingaþ & spætliaþ on his onsyne; & æfter þære swinglan hie hine ofsleaþ; & þy þriddan dæge he of deaþe ariseþ.' Hi þa þa Cristes þegnas þeossa worda nán ongeotan ne mehton; ac hie wæron him bediglede, forþon þe hie wæron þagýt mid world-geþohtum bewrigene, Þa wæs geworden *þæt* Hælend genealæhte Gericho. Þa sæt þær sum blind þearfa be ðon wege, & gehyrde myccle menigo him beforan feran; þa ahsode he hwæt *þæt* wære. Hie him *ond*sworedon & cwædon, 'Hit is Hælend se Nazarenisca.' He þa cleopode hluddre stefne, & þus cwæþ: 'Miltsa me, Dauides sunu, miltsa me.' Þa fore-ferendan him budon *þæt* he swigade; & swa hie him swyþor stýrdon, swa he hludor cleopode, & þus cwæþ: 'Miltsa me, Dauides sunu, miltsa me.' Hælend þa gestód, & hine het to him gelædon; & mid þy þe he him genealæhte, he him tocwæþ, 'Hwæt wilt þu þæt ic þe do?' Se blinda him *ond*swerede *& cwæþ, 'Drihten, *þæt* ic mæge geseon.' Hælend him tocwæþ, 'Loca nu; þin agen geleafa þe hæfþ gehæledne.' He þa sona instæpes gesah, & þa sona wæs Drihtne fylgende; & hine herede & weorþode. & eal *þæt* folc þe þis wundor geseah, his noman myccledon. Hwæt we nu gehyrdon þis halige godspel beforan us rædan, & þeh we hit sceolan eft ofercweþan, *þæt* we þe geornor witon *þæt* hit us to bysene belimpeþ eces lífes. Nu ær we gehyrdon *þæt* Hælend his þegnum sæde his þrowunga & þa sár & ða bysmra þe hé mid Iudeum adreogan wolde; forðon he þis dyde *þæt*

Christ purposes to go to Jerusalem with his disciples. * p. 13.

When nigh to Jericho a blind man cries to him for mercy.

* p. 14.

The Lord restores his sight.

Christ spoke to his followers of his death.

that, when they should see his hard bonds, they should not be troubled in mind; and in order that they should be comforted when they saw him dying, he gave them the promise of his resurrection, which he truly performed, as he also ere did with respect to his passion. His disciples were as yet carnal-minded, and were not yet confirmed with the power of the Holy Spirit, therefore they were not able to understand the words of the heavenly mystery. Nevertheless, he confirmed their belief by means of his heavenly works, though they understood not the words of the heavenly mystery. Now, dearest men, we must turn (apply) those marvels to the truth of (our) faith in our Lord Jesus Christ, those wonders, namely, which he, through his great power, wrought before men's eyes. We knew not previously who the blind man was, but now we may understand what the mystery betokeneth. All mankind was in blindness after that the first persons were driven from the bliss of paradise, and left the brightnesses of the heavenly light, and endured the darknesses and poverties of this world. Our Lord, then, by his coming, illumined this world, and restored, to all believers, the path to the way of life, so that they may, with willing ss of mind and good deeds, merit the light of the eternal life. Holy Scriptures liken this world unto the moon, because when it waxeth it is like to the good man, who directs his hopes to the eternal light; and when the moon waneth, then betokeneth it our mortality and the waning of this world. The evangelist hath said that when the Saviour came nigh to Jericho, that light returned to the blind. That means that the deity took our frail nature, and then forthwith the heavenly light which the first man forsook returned to mankind; and therefore God came down to us because he would that we should be upraised to his divine nature. Right was it that the blind man sat by the way begging, because the Lord himself hath said, 'I am the way of truth,' and he who knows not the brightness of the eternal light is blind; and he liveth and believeth who sitteth by the way begging, and prays for the eternal light, and ceaseth not. He who perceiveth not the darkness of his own sins, let him know that he shall be deprived of the eternal light except he make

he wolde þonne hie gesawon his ðа heardan bendas, þæt hie ne wæron on heora mode gedrefede; &, ðonne me hine gesawón sweltendne, þæt hie þonne wæron afrefrede, he him gehét his æriste, swa he þa mid soðe gefylde, gelice swa he ær þa þrowunge dyde. His þegnas wæron þagýt flæsclices modes, & næron mid gastes mægene getremede; *forþon hie ne mihton þa wórd ongeotan þæs heofonlican gerýnes, hwæþre he getrymede heora geleafan mid þon heofonlicon weorce, þeah hie þæt wórd þæs heofonlican gerynes ne ongeaton. Nu we sceolaṅ, men þa leofestan, ðа wundor gecyrran on soþfæstnesse geleafan ures Drihtnes Hælendes Cristes, þa he þurh his þa mycclan miht worhte beforan manna eagum. We nestan ær hwæt se blinda wæs; nu we magon þonne ongytan hwæt þæt gerýne tacnaþ. Eal þis mennisce cyn wæs on blindnesse, seoððan þa ærestan men asceofene wæron of gefeán neorxna wanges, & þa beorhtnessa forleton þæs heofonlican leohtes, & þisse worlde þeostro & ermða þrowodan. Drihten þa þurh his tocyme þysne middangeard onlyhte, & eallum geleaffulum monnum heora gong gestaþelade to lifes wege, þæt hie magon þurh þa lustfulnesse heora modes, mid godum dædum, gecarnian leoht þæs ecan lifes. Halige gewreotu us tacniaþ þás *world þurh þor monan; forþon þonne he wexeþ, he bið gelic þæm gódum men þe ahopað to þæm ecean leohte, & þonne se mona wanað, þonne tacnað he úre deaþlicnesse, & þisse worlde wanunge. Cwæþ se godspellere, mid þy þe se Hælend genealæhte Gerichó, þæt leoht cyrde to þon blíndan. Þæt tacnaþ þæt seo godcundnes onfeng ure tydran gecynde; þa cyrde sona þæt heofonlice leoht to þyssum menniscan cynne, þe se æresta man forlét; & forðon God to ús niþer astahg[1] þe he wolde þæt we wæron upahafene to his godcundnesse. Rihtlic þæt wæs þæt se blinda be ðæm wege sæte wædliende; forþon þe Drihten sylfa cwæþ, 'Ic eom weg soðfæstnesse;' & se þe ne can þa beorhtnesse þæs ecan leohtes, se bið blind. & se leofað & gelyfeþ se þe siteþ be þæm wege wædliende, & þonne bideþ þæs ecan leohtes, & nó ne geblinneþ. Se þonne ne ongyteþ þa þeostra his agenra synna, wite he þæt he bið wana

He comforted them by telling them of his resurrection.

* p. 15.

The blind man betokens all mankind.

Our Lord by his advent illumined the world.

* p. 16.

The world is waxing and waning like the moon.

[1] h *is erased.*

He who knows not of the eternal light is blind.

amends for what he hath previously forgotten. Let us now cry out with sorrowfulness of mind and with sincerity of heart, as the blind man did, and say, 'Have mercy upon me, Son of David, have mercy upon me!' Let us now consider and think what was denoted by the multitude that endeavoured to restrain the blind man from crying out. I will tell you what the multitude denoteth. It betokeneth the carnal will and the unrestrained lusts (vices) which often come through the suggestions of the devil into men's hearts before the Lord's works may abide there; and their minds are thereby moved with various thoughts, so that the voice of their hearts is much troubled in their prayers. Let us now hear why the blind man received light, and what he did when the multitude rebuked him in order that he should be silent. He cried out the more, and the more earnestly entreated the Saviour to have mercy upon him. Then ought we to learn by this example that, when we are occupied with great desire of evil thoughts, then we must earnestly pray God to shield us from the thousand crafts of the devil's temptations. The evangelist said that the Saviour went forth, and when he heard the blind man cry out, he at once stood still and wrought the miracle by which he gave light to the blind man. Let us hear, now, that human nature is ever going on, and the divine might standeth ever firm. What did the divine obtain by passing through the human nature but the power of being born, and being able to move and to arise and to go from one place to another. But, moreover, there was no change either of the divine nature or of the divine power in its imprisonment in the human nature. He (God) is ever living and everywhere present, and filleth every place, and comprehendeth all things, and he shall ever be eternal. This denoteth that he, through his humanity, heareth the voice of our blindness; when we confess our sins and pray for forgiveness, then will he at once compassionate us, and speedily have mercy upon us and forgive us our sins. We must also think of what our Lord spake when the blind man came unto him. He said 'What wilt thou that I should do unto thee?' He did not say this because he (who knows all things and gave the blind man light) knew not what the blind man wanted, but the Lord (who hath previously decreed to give eternal life to those that ask for it) desireth that men should pray to him. Fortunately he hath taught and instructed us how we ought to pray, and, nevertheless, he

þæs ecan leohtes, buton he gebete þæt he ær forgiten hæfde. *Cleopian we nu in eglum mode & inneweardre heortan, swa se blinda dyde, & cweþan, 'Miltsa me, Dauides sunu, miltsa me.' Smeagean we nu & þencan hwæt þæt tacnode, þæt seo menigo stýrde þæm blindan þæt he cleopode. Ic þe secge hwæt seo menego tacnode—þa flæsclican willan & þa úngeréclican uncysta. Þa cumaþ oft þurh déofles sceonessa ær to manna heortan, ær Drihtnes weorc þær wunian mote; & hie beoþ on heora mode mid mislicum geþohtum onstyrede, þæt seo stemn þære heortan bið swiþe gedrefed on þæm gebede. Gehyran we nu forhwon se blinda leoht onfeng, & hwæt he dyde þa hine seo menego þreade þæt he swigode. He má cegde & geornor bæd þæt Hælend him miltsade: þæt is þonne þæt we sceolan beón gelærede mid þysse bysene, þonne we beoþ mid mycclum hungre yfelra geþohta abisgode, þonne sceolan we geornlice biddan *þæt he us gescylde wiþ þa þusendlican cræftas deofles costunga. Cwæþ se godspellere, Hælend ferde þær forþ, & þa gehyrde þone blindan cleopian, & he sona gestod, & þæt wundor worhte þæt he þone blindan onlyhte. Gehyraþ we nu þæt seo mennisce gecynd biþ a færende, & seo godcunde meht á staþolfæstlice stondeþ. Hwæt hæfde seo godcunde þurh þa menniscan nemne buton þæt heo mihte beon acenned, & wacian, & arisan, & faran of stowe to oþerre; þonne m[ar]þon[1] þære godcundnesse nænig onwendnesse on carcerne wæs of þære menniscan gecynde, na las of þære godcundan; miht he bið á wesende, & æghwær *ond*weard, & ælce stowe he gefylþ & ufan ofer-wryhþ, & á biþ ece. Þæt us tacnaþ þæt he þurh þa menniscan gecynd ure stefne blindnesse gehyreþ; þonne we ure synna ondettaþ & us forgifnessa biddaþ, þonne bið he sona ús *efen-þrowiende, & hraþe miltsiende & forgifende ura synna. Eac is to geþencenne hwæt Drihten spræc, þa se blinda to him com; he cwæþ, 'Hwæt wilt þu þæt ic þe do?' Næs þæt na þæt he nyste hwæt se blinda wolde, se ealle þing wát, & him leoht forgeaf; ah Drihten wile þæt hine mon bidde, se þe ær geteód hæfde þæt he þon biddendan ece líf forgeafe. Gelimplice he us lærde & monade, hu we us gebiddan sceoldan, & hwæþere

* p. 17.

The multitude that rebuked the blind man denote our sins.

* p. 18.

Human nature is always changing, divine power remains unmoved.

[1] *Defaced by a stain.*

Through our human nature the Lord hears the voice of our blindness and compassionates us.

* p. 19.

hath said, 'Your father which is in heaven knows what is needful for you, before ever ye ask him.' We may perceive that he, therefore, has created us that we should pray to him; wherefore then, we must also in the time of prayer cleanse our hearts from other thoughts. Let us hear, too, how the blind man asked not for gold or silver, or worldly splendour, but asked for his eye-sight. Thus we learn then, that the man is blind though he possess much wealth and great beauty, and that it is a great calamity if he is unable to see it. Dearest men, let us imitate the blind man, who was healed both in body and in mind. Let us not entreat our Lord for this transitory wealth, nor for those earthly gifts that swiftly pass away from men, but let us ask the Lord for the light that never endeth. This (earthly) light we have in common with the brute creation, but we must seek the (heavenly) light that we may have it in common with the angels in the spiritual assembly. That (spiritual) light shall never fail. In that light is the way of perfection in which we must walk, that is to say, the true belief (faith). It may very easily happen that some men will either think or say, 'How may I seek that spiritual light which I am unable to see, or whence shall that be manifested to me which with bodily eyes I am unable to see?' To such a man an answer may very soon be given. What believeth the body but by the soul? Let those men think that they are unable to see their own souls. But whatsoever the visible body does or accomplishes, all that doth the invisible soul, through the body, and when the soul separates from the body, what shall it then be but, as it were, a stone or a log; and after the invisible soul has departed from it, it is motionless, and soon rotteth, and turneth to that same earth from which it was previously created, until the Lord shall come on Doomsday and shall command the earth to give back that which it previously received. And then the body shall be immortal though it were previously mortal when the soul (first) received it (the body), and (its state) must, nevertheless, be according to its deserts. Let us now hear, dearest men, what is written in God's books—that the man who beginneth good and then ceaseth (from it), shall not be God's friend at the last day. But he who beginneth good, and continues therein unto the end of his life shall be saved. Therefore

cwæþ, 'Eower Fæder se on heofenum is, wât hwæs eow þearf biþ, ær ge hine o biddan.' We magan ongytan þæt he forþon us gesette þæt we hine biddan sceoldan, þy we sceolan þonne eac, in þa tîd þæs gebedes, ure heortan geclænsian from oþrum geþohtum. Gehyran we eac þæt se blinda ne bæd goldes, ne seolfres, ne world-glenga, ah bæd his eagena leohtes. Hwæt we witon þonne se mon biþ blind, þeah he mycel age & feala fægeres, þæt him biþ mycel daru, gif he hit geseon ne mæg. Men þa leofestan, onhyrgean we *þone blindan þe on lichoman wæs gehæled ge eac on mode. Ne biddan we urne Drihten þysses lænan welan, ne þyssa eorþliera geofa þe hrædlice from monnum gewitaþ, [a]c biddon we Drihten þæs leohtes þe næfre ne geendaþ. Þis leoht we habbaþ wiþ nytenu gemæne, ac þæt leoht we sceolan secan þæt we motan habban mid englum gemæne, in þæm gastlicum þrymmum. Þæt leoht on nanre tide ne ablinneþ; oþon leohte is fulfremednesse weg þe we on feran sceolan, þæt is se rihta gelcafa. Swiþe eaþe þæt mæg beon þæt sume men þencan oþþe cweþan, 'hu mæg ic secan þæt gastlice leoht þe ic geseon ne mæg, oþþe hwanan sceal me cuþ beon þæt ic mid lichomlicum eagum geseon ne mæg?' Þæm men mæg beon swiþe raþe geondweard. Hwæt gelyfeþ se lichoma butan þurh þa sawle? Geþencean þa men þæt hie heora sylfra sawla geseon ne *magon; ac eal swa hwæt swa se gesenelica lichama deþ oþþe wyrceþ, eal þæt deþ seo ungesynelice sawl þurh þone lichoman; & þonne seo sawl hie gedæleþ wiþonc lichoman, hwylc biþ he þonne buton swylce stân, oþþe treow? Ne he hine nâ ne onstyreþ, syþþan seo ungesynelice sawl him of biþ; ac sona he molsnaþ, & wyrþ to þære ilcan eorþan þe he ær of gesceapen wæs, oþþæt Drihten cymeþ on domes dæg, & hateþ þa eorþan eft agifan þæt heo ær onfeng; & biþ þonne undeaþlic, þeah he ær deaþlic wære þa heo hine onfeng, & sceal þeah beon gelic his gecarnungum. Gehyron we nu, men þa leofestan, hwæt awriten is on Godes bocum, þæt se mon se þe gôd onginneþ & þonne ablinneþ, ne biþ he Godes leôf on þæm nehstan dæge. Ac se þe gôd onginneþ, & on þon þurhwunaþ oþ ende his lifes, se biþ hâl

The blind did not ask for gold or worldly splendour, but for sight.

* p. 20.

Let us ask for the everlasting spiritual light.

Some cannot understand seeing spiritual light.

* p. 21.

The body only acts through the soul.

it is needful for us to perceive the blindness of our pilgrimage; we are in the foreign land of this world—we are exiles in this world, and so have been ever since the progenitor of the human race brake God's behests, and for that sin we have been sent into this banishment, and now we must seek here-after another kingdom, either in misery or in glory, as we may now choose to merit. If we will now believe on the Lord and know him, then do we sit by the way as the blind man did. That is to say, then, that we must believe on him and follow up that knowledge with good deeds. Then do we follow our Saviour as the blind man did after that he was able to see. Here is made known to us what the evangelist said—how the Lord spake to Peter when he asked that he might go and bury his father. The Saviour answered him and said, 'Thou shalt follow me, and let the dead bury their dead.' Herein he hath taught us that no man shall love or attend to his relatives if he should first hinder himself from the service of God. Let us also bear in mind that the Lord created the angels, the heaven, the earth, the sea, and all the creatures that are therein. He fills, and comprehends, and sustains all places, and is everywhere present. Nevertheless, he so humbled himself for our necessities, that he descended into the lowly womb of the ever pure virgin, and for our sakes he received that same nature which he previously had created. He would not, then, choose wealthy parents, but those who had little worldly riches, and had not even a lamb to offer for him, but there sufficed for him two young doves and a pair of turtle-doves; and yet they (his parents) were descended from David's kin, the true royal line. Now we hear that the Lord disregarded this world's wealth, and again, after a time, he suffered many contumelies from the wicked Jews. They scourged him and bound him, and spat in his face, and with open hands struck him, and beat him with their fists, and then they wove a crown of thorns and set it on his head as a royal diadem, and then they hung him on the cross. All this he suffered for our sakes and for our salvation because he was desirous that we should receive that heavenly kingdom which the first persons forfeited through their avarice

geworden. Forþon *we habbaþ nedþearfe þæt we ongyton * p. 22.
þa blindnesse ure ælþeodignesse; we send on þisse worlde We want light to see the blindness of our banishment.
ælþeodignesse; we synd on þisse worlde ælþeodige, & swa
wæron siþþon se æresta ealdor þisses menniscan cynnes Godes
bebodu abræc; & forþon gýlte we wæron on þysne wræc-sīþ
sende, & nu eft sceolon oþerne eþel secan, swa wīte, swa wuldor,
swe we nu geearnian willaþ. Gif we willaþ nu on Drihten
gelyfan, & hine ongytan, þonne beo we sittende be þæm wege,
swa se blinda dyde. Þæt is þonne þæt we sceolon þone
gèleafan & þæt ondgit mid gódum dædum gefyllan, þonne beo
we urum Hælende fylgende, swa se blinda wæs, syþþan he
geséon mihte. Her us cyþ þæt se godspellere sæde hu Drihten
cwæþ to Petre, þa he bæd þæt he moste fáran & his fæder
*bebyrgean. Hælend him þa *ond*swarede & cwæþ, 'Þu scealt * p. 23.
fylgean me, & lætan þa deadan bergean heora deade.' On þon All other things must be put aside by him who has devoted himself to God's service.
he us bysene onstealde þæt nænig mon ne sceal lufian ne
ne geman his gesibbes, gif he hine ærost agælde Godes
þeowdomes. Geþencean we eac þæt Drihten his englas ge-
sceop, & heofen & eorþan, sǽ, & ealle þa gesceafta þe on þæm
syndon; ealle stowa he gefylleþ & ymbfehþ & neoþan
underwreþeþ, & æghwar he biþ *ond*weard; hwæþere he hine
to þon geeaþmedde for ure nedþearfe, þæt he astah on
medmycelne innoð þære· á clænan fæmnan, & he onfeng þa
ilcan gecynde for urum lufon þe he ǽr gesceop, & þa nolde
he him geceosan welige yldran, ac þa þe hæfdon lytle Christ shewed his humility by choosing poor parents.
worldspeda, ne hie næfdan for him lamb to syllenne, ah twegen
culfran briddas him *genihtsumedan, & twegen turturan ge- * p. 24.
mæccan; & hwæþere hie wæron of Dauides cynnes strynde,
þæs riht-cynecynnes. Nu we gehyraþ þæt drihten forseah
þone welan þisse worlde; & he eft æfter fæce æt þæm unlædum
Iudeum manig bysmor geþrowade; hie hine swungon, & He suffered affliction and death for our sakes.
bundon, & spǽtledon on his onsyne, & mid bradre hand
slogan, & mid heora fystum beotan; & þa wúndan beag of
þornum & him setton on heafod for cynehelme; & hine þa on
rode ahengon. Eal þis he þrowode for ure lufan & hælo; þy
he wolde þæt we þæt heofenlice rice onfengon, þæt þa ærestan

and presumption. What do we desire to bring forth on Doomsday of that which we have endured for our Lord, since he has suffered so much for our sakes? There are many men who say that they believe in God and love him, and yet will not cease from their unrighteous acquisitions and covetousness, but they are uplifted in their pride, and also are inflamed with bitter envy, and are also defiled with the unclean lust of the flesh. (Dearest) men, the men who follow these vices do not observe the Lord's behests nor follow his instructions; but they rather follow the devil's lore and his instigations; and he ever entices them to all wickedness and to the love of this world by his false-crafts (deceptions); and to him, then, who will not withstand him, the devil shall become terrible at his death, and shall lead him away into everlasting perdition. Let us be mindful, now, of our daily sins, which we have committed contrary to the will of God, so that we, with all our might, may atone for them with fasts, with prayers, with almsdeeds, and with true penitence. That is true penitence when a man confesses the sins he has committed and earnestly makes amendment. Let us weep now, and repeat and remember how the Lord said, 'Blessed are they that weep now, for they shall be afterwards comforted.' So we have now heard that we may with true penitence merit eternal bliss. Again he hath said, 'Woe to you who now laugh, for ye shall hereafter weep everlastingly.' That is the unspeakable vengeance and the eternal torment that is prepared there for the wicked. Better it were for him never to have been born. Therefore we must be mindful of God's behests and of our soul's need the while we may; and let us earnestly beseech our Lord to deliver us from the eternal death, and bring us into the joy of his glory where there is eternal bliss, and the everlasting kingdom; there no sorrow is found, nor sickness, nor pain, nor any sadness; there is no awe (fear), no strife, no wrath, nor any opposition; but there is joy and bliss, and fairness; and the home (abode) is filled with heavenly spirits, with angels, archangels, with patriarchs, and apostles, and with the innumerable host of holy martyrs who shall all dwell with our Lord for ever and ever. Amen.

men forworhtan þurh heora gifernesse & oferhygde. Hwæt wille we on domes dæg forþberan þæs we for urum drihtne arefnedon, nu he swa mycel for úre lufan geþrowode? Monige men syndon þe cweþaþ *þæt hie on God gelýfon & hine lufian, & þonne hweþere nellaþ ablinnan from heora únrihtum gestreonum & gitsunga, ah hie beoð upahafene on oforhygde & eac beoþ onbærnde mid þære biteran æfeste, ge eac beoþ besmitene mid þem unclænan firen-luste. Men þa men þe þyssum úncystum fylgað, ne healdaþ hie Drihtnes bebodu ne his bysenum ne fylgeaðð; ac hie swiþor fylgaþ deofles larum, & his sceonessum; symle he hie getyhþ to eallum uncystum, & to þære lufan þisse worlde mid his leas-cræftum. & se þe him þonne ne wile wiþstondan, he him æt his ende grim geweorþeþ & hine gelædeþ on écе forwyrd. Gemunon we nu ure dæghwamlican synna þe we wiðð Godes willan geworht habbaþ, þæt we mid eallum mægene hie beton mid fæstenum, & mid gebedum, & mid ælmes-weorcum, & mid soþre *hreowe. Þæt biðð seo soþe hreow þæt mon þa geworhtan synna andette & georne bete. Wépan we nu, & cweþan & geþencan hu Drihten cwæðð, 'Eadige beoþ þa þe nu wepaðð, forþon þe hi beoþ eft afrefrede.' Hwæt we nu gehyraþ þæt we magon mid þære soðan hreowe écе blisse geearnian. & eft he cwæþ, 'Wá eow þe nu hlihaþ, forþon ge eft wepaðð on ecnesse,' þæt is þæt únasecgenlice wræc & þæt úngeendode wíte, þæt þon unlædon þær geteohhod biþ; him wære betere þæt he næfre geboren nære. For-þon we sceolan beón gemyndige Godes beboda, & ure sawle þearfe, þa hwile þe we motan, & biddan we georne urne Drihten þæt he us generige from þon ecan cwealme, & us gelæde on þone gefean his wuldres. Þær is ece blis & þæt ungeendode rice; nis þær ænig sár gemeted, ne adl, ne ece, ne nænig unrôtnes; nis þær ege, ne geflit, ne yrre, ne nænig *wiþerweardnes; ac þær is gefea, & blis, & fæ[ge]rnes, & se hám is gefylled mid heofonlicum gastum, mid englum & heahenglum, mid healfæderum & apostolum, & mid þy únarimedan weorode haligra martyra þa ealle motan wunian mid Drihtne in callra worlda world. Amen.

* p. 25. Some say they believe in God, but their work show they obey the devil.

* p. 26. True penitenco consists in confession and amendment.

May God bring us into his heavenly joys.

* p. 27.

III.

THE FIRST SUNDAY IN LENT.

Dearest men, here saith Matthew the Evangelist, that the Saviour was led into the wilderness and that he was tempted by the devil; and when that he had fasted forty days and forty nights he became hungry. The tempter then went to him, and said to him, 'If thou be God's son command that the stones become bread.' The Saviour then answered him and said to him, 'Man's life is not in bread alone, but of every word that proceedeth from the mouth of God.' Then the accursed spirit took him and led him into the holy city and set him upon the pinnacle (shelf) of the temple, and said unto him, 'If thou be the Son of God, cast thyself down from this height; for it is written that thy angels shall have thee in hand lest thy foot should stumble.' The Saviour again answered and said, 'Tempt not thou the Lord thy God.' The devil then took him a third time, and led him up to a very high hill, and showed him all the kingdoms of the earth and the vain glory of this world, and said unto him, 'All these things will I give thee if thou wilt fall down to me and worship me.' The Saviour answered him and said, 'Get thee behind me Satan, for it is written, Worship the Lord thy God and serve him only.' Then the tempter left him, and his angels came to him and ministered unto him. Dearest men, it is certain that, as soon as the Lord went out of the bath of baptism, he fasted immediately; and the holy fathers and teachers of God's people have instituted the time of this feast [i.e. Lent] before the passion of Christ [i.e. Passion Week], and they have plainly shown that the awful Doomsday shall come about the time that the Son of God suffered upon the rood-gallows (the cross). But we must bear in mind that our Lord after his baptism fasted and was also tempted. It is needful then for us to fast, because we are often tempted by the devil after our baptism. The Lord admonished us by his fasting and by all his works, that we should serve him and overcome the devil, and gain

III.

DOMINICA PRIMA IN QUADRA[GESIMA].

Men þa leofestan, her sagaþ Matheus se godspellere þætte Hælend[1] wære læded on westen, & þæt he wære costod from deofle; & mid þy þe he fæste feowertig daga & feowertig nihta, þa hingrede hine. Se costigend þa eode to him, & him to cwæþ, 'Gif þu sie Godes sunu, cweþ þæt þa stanas to hlafum geweorþan.' Hælend[2] him þa *ond*swarode, & him to cwæþ, 'Ne bið on hlafe anum mannes lif, ac of eallum þæm worde þe gaþ of Godes múþe.' Þa genam hine se awyrgda gast & he hine lædde on þa halgan ceastre, & he hine asette ofer *þæs temples scylf, & him to cwæþ, 'Gif þu sy Godes sunu, send þe nyþer of þisse heanesse; forþon þe awriten is þæt þine englas þe ón hondum habban, þe læs þín fót oþsporne.' Hælend him þa eft *ond*swarode & cwæþ, 'Ne costa þu þinne Drihten God.' Þæt deofol hine þa genam þriddan siþe, and he hine lædde upon swiþe heá dune, & him æteowde eal eorþan rice & idel wuldor þisses middangeardes, & him tocwæþ, 'Þas ealle ic þe sylle, gif þu feallest to me & me weorþast.' Hælend him *ond*swerede & cwæþ, 'Ga þu onbæcling, wiþerwearda; forþon þe awriten ís, Weorþa þinne Drihten God & him anum þu þeowa.' Hine þa forlét se costigend, and his englas him to-eodan & him þegnedan. Men þa leofestan, cuþ is þætte hraþe Drihten, þæs þe he of þam fulwihtes bæþe eode, þa fæstte he sona, & þa gesetton halige fæderas & godes folces lareowas þa tíd *þæs fæstenes foran to Cristes þrowunga, & hie sweotollice cyþdon þæt se egeslica domes dæg cymeþ on þa tíd þe Godes sunu on róde galgan þrowode. Ac þæt us is to geþencenne, þæt ure Drihten æfter þæm fulwihte fæstte, & eac wæs costad. Us is þonne nédþearf þæt we fæston; forþon þe we beoð oft costode from deofle æfter urum fulwihte. Drihten us manode mid his fæstenne, & mid eallum his dædum, þæt we sceolan him

[1] *A later hand has inserted* se.

[2] *A later hand has written* se *between the lines.*

The first temptation of our Lord.

* p. 28.

The second temptation.

The third temptation.

Angels ministered to Jesus after Satan left him.

* p. 29.

Lent commemorates the Lord's fasting.

for ourselves eternal life. We must then bear it well in mind that the Almighty, who was in the likeness of God, co-eternal with God the Father, took upon himself the form of our weak nature. Think, too, that were there other animals to be saved and led to eternal life, he would have taken upon him their likeness. But he desired to take upon him our form, (and) so has he given us example of every thing that is good. Wherefore whatsoever good thing we do either in mercy, in humility, in the power of spiritual strength, in the performance of God's behests, or in the fervour of true love to God and man—all these good things come from the fountain of God's mercy and are derived from the might of the Holy Trinity. Lo! we have heard that the evangelist said that the Saviour was led into the wilderness and that he was tempted by the devil. We must believe that he came thither and was not compelled or constrained, but came willingly. And he came thither because he would fight with the accursed spirit. Right was it that he went into the wilderness, where Adam was previously undone. For three reasons the Saviour went into the wilderness—because he would invite the devil to fight with him and deliver Adam from his long banishment, and show to mankind that the accursed spirit contendeth with those whom he sees hastening to God. The temptation was of a threefold nature—First, the tempter said, 'Do as I bid you two, then shall ye two be as God.' Now likewise he tempted God's son through vainglory when he said, 'If thou be the Son of God cast thyself down.' Holy men then knew that he was the true Son of God, because the voice of God the Father was heard at his baptism, thus saying, 'This is my beloved Son, in whom I am well pleased.' Then is it certain that the accursed spirit began to expound God's books and forthwith lied; for it is not said concerning Christ that his foot should strike against a stone, but concerning holy men. For the angels are ever like a shield, a protection to holy men. The Saviour said unto him, 'Tempt not the Lord thy God.' It was not his place to tempt him; nevertheless he went on in his audacity and wished to try whether he would set himself free. He said, 'All these will I give thee

þeowian, & deofol oferswiþan, & us ece líf begytan. Us is þonne mid mycelre gemynde to geþencenne þæt se Ælmihtiga, se þe wæs on Godes hiwe, God Fæder efn[1]-ece, onfeng þæt hiw ure tyddran gecynde. Geþencean we eac, gif oþer nyten wære to haligienne, & geteód to þon ecan lífe,[2] þonne onfenge he heora hiwe, ac he wolde urum hiwe onfón, swa he us ælces gódes bysene onstealde. Forþon eal swa hwæt swa we to góde doþ on mildheortnesse, oþþe on eadmodnesse, oþþe on elne gastlíces mægenes, oþþe on gefylnesse Godes beboda, oþþe on þæm welme þære soþan lufan Godes & manna—calle þás gód cumaþ of þæm æ-sprenge Godes mildheortnesse, & beoð atogen of þæm mægene þære Halgan Þrynesse. Hwæt we gehyrdon þæt se godspellere cwæþ þæt se Hælend wære gelæded on westen, & þæt he wære costod from deofle. Us is to gelyfenne þæt he þyder cóme, næs no genéded, ne underþeoded, ac mid his wyllan; & forþon he þyder cóm þæt he wolde gecompian wiþ þone awerigdan gast. Rihtlic þæt wæs þæt he eode on westen þær ær Ádám forwearþ. For þrim þingum Hælend[3] eode on westen; forþon þe he wolde deofol gelaþian to campe wiþ hine, & Adám gefreolsian of þam langan wræce, & mannum gecyþan þæt se awyrgda gast æfestgaþ on þa þe he gesyhþ to Gode higian; mid þrim gemettum seo costung, *[þæt ane cwæþ, 'Doð swa swa ic inc bebeode, [3]] þonne beo gyt swa swa God.' Nu he þonne costode Godes Sunu þurh idel wuldor, ða he cwæþ, 'Gif þu sy Godes Sunu, send þe nyþer.' Halige men þonne ongeaton þæt he wæs soþ Godes Sunu; forþon þe God Fæder stemn wæs gehyred æt his fulwihte, þus cweþende: 'Þis is min se leófa Sunu, on þæm me wel gelicode.' Þonne is cuþ þæt se awergda gast ongan Godes béc trahtian, & þa sona leah; forþon þis næs gecweden be Criste þæt his fót æt stane oþ-spurne, ah be halgum monnum; forþon þe englas beoþ áá halgum mannum on fultume swa swa scýld. Hælend[4] him tocwæþ, 'Ne costa þu þinne Drihten God.' Næs his gemet þæt he hine costode, eode swa þeah on þa frecenesse, & wolde gecunnian hweþer he hine gefreolsian wolde. He cwæþ, 'þas calle *[ic þe sylle[3]], gif þu feallest to me, and me

[1] *A late hand has put* e *between* f *and* n.

[2] *MS.* líte. If there were other creatures to be saved God would have taken their likeness.

It was right that Christ should be tempted in the wilderness where Adam had previously been ruined.

The Lord had a threefold temptation.

* p. 31.

[3] *The tops of all these words are clipped off.*

Satan falsely interpreted the Scriptures.

[4] Se *is written before* Hælend *in later hand.*

* p. 32.

if thou wilt fall down to me and worship me.' Lo! truly he falleth who worshippeth the devil. We must believe that our Lord might in one hour of the day see the delights of all this world, both in its gold and in its precious raiment. But the perverted spirit spake perverse words when (he said) he would give earthly kingdoms to the exalted and heavenly king—to him who shall prepare heavenly kingdoms for all believers. But that sinful creature would that Jesus should worship him—he who ascendeth to the throne of heaven's kingdom and whose footstool is this earthly kingdom — whom none from hence may behold, but there all saints praise and worship him in his exalted power. So must we worship him with words and serve him with deeds. He said, 'Get thee behind me, and bethink thee how great an evil befell thee for thy covetousness and pride, and for thy vain boasting, and therefore I shall not follow thee, for in these three (trials) thou art overcome.' This testimony (of Scripture) the Lord took in this wise. Well did David devise it when he would fight with Goliah, when he took five stones in his shepherd's bag, and yet with one he struck down the giant. So Christ overcame the devil with this testimony (of holy writ). We must bear in mind then to praise and love our Lord with all thanksgivings and extollings for these deeds thus performed by him, because, as he had decreed and ordained before all worlds, he would by means of his son's body deliver this world out of the devil's power, The same son was before all times begotten of God the Father—the Almighty of the Almighty, and the eternal of the eternal—wherefore his might shall be ever eternal and his kingdom shall never be impaired. So the prophet spake concerning him. A man shall be born of Judah and shall rule over all nations. And, therefore, of all the gifts that he has given to this world through his advent, there is no power greater or more useful to the frailty of mankind than his overcoming the accursed spirit and the cruel enemy of mankind. Wherefore now every man may overcome him; and he hath no might against us except against such a man as through inconstancy (weakness) of mind will not withstand him. Through Christ's victory all holy men, who serve him in righteousness and in holiness, were set free. So then shall sinners be subdued by

weorþast.' Eala soþlice se afealleþ se þe deofol weorþeþ. Hit is to gelyfenne þæt Drihten mihte on anre tíde dæges geseón ealles þysses middangeardes wynsumnessa, ge on golde ge on deorwyrþum hræglum; ac se forhwyrfda gast spræc forhwyrfedlice wórd, þa he wolde þæm héan cininge & þæm heofonlican eorþlicu ricu syllan, þæm þe þa heofonlican ricu gearwaþ eallum geleaffullum. Ah þæt mánfulle wuht wolde þæt he hine weorþode se þe stigeþ ofer þa þrym-setl heofona rices, and his fôtsceamul is þis eorþlice ríce, þone nænig heonon ne sceawaþ, ac hine ealle halige þær herigaþ & weorþiaþ on his þære hean mihte. Swa we sceolan hine mid wordum weorþian, & him on dædum þeowian. He cwæþ, 'Gá þu onbæcling, & gemyne *þe sylfne hu mycel yfel þe gelamp for þinre gitsunga & oforhydo, & for þinum idlan gilpe; & forþon ic þe ne fylge, forþon on þyssum þrim þu eart oforswiþed.' Þás cyþnesse Drihten nam of þisse wisan. Wel geheowede Dauid þæt, þa he wolde wiþ Goliaþ gefeohtan, þa nam he fif stanas on his herdebelig, & þeah-hweþere mid anum he þone gigant ofwearp; swa Crist oferswiþde þæt deofol mid þisse cyþnesse. Us is þonne to geþencenne þæt we þás dæda þus gedone from Drihtne mid ealre þoncunga & mærsunga hine herian & lufian, þæt se þe wæs ær eallum worldum geteód & geendebyrd, wolde mid his Suna lichoman þysne middangeard alysan fram deofles anwalde. Se ilca Sunu wæs ær eallum tidum acenned fram God Fæder, se Ælmihtiga from þon Ælmihtigan, & se Eca from þan Ecan. Forþon his miht bið á ece, his ríce ne bið gewemmed. Swa se witga be þam cwæþ, '*Man bið acenned of Iudan, and he wealdeþ eallum þeodum:' & forþon ealra þara gifa þe he middangearde forgeaf þurh his tocyme, nis nænig mare mægen, ne þisse menniscan tydernesse nyttre, þonne he þone awyrgdan gast oferswiþe, & þone wælhreowan feond þisse menniscan gecynd; forðon hine mæg nu ælc mon oforswiþan, & he nænige mehte wið us nafaþ, buton hwylc man þurh ða unánrædnesse his módes him wiþstandan nelle. Þurh Cristes sige ealle halige wæron gefreolsode, þa þe him þeowiaþ on rihtwísnesse & on halignesse; swa þonne beoþ þæt

He truly falls who worships the devil.

Christ vanquished Satan with the word of God.

* p. 33.

* p. 34.

Christ having overcome Satan is a proof that mankind shall be able to overcome him.

the chief of them (the devil) even as he was subdued (by Christ). Lo! we have heard that the evangelist said that the Saviour was led by the devil into the holy city and also unto the lofty mountain. To believers this then appears very dreadful to hear, but if we consider the humble deeds that he wrought, then that will not appear marvellous to us. It is certain that the accursed spirit is the head (source) of all unrighteous deeds, and also unrighteous men are, as it were, the devils limbs (members), therefore it is not marvellous that the high king and the eternal lord permitted himself to be led unto the high hill, for he permitted himself by the devil's limbs and by evil men to be hanged on the rood (cross). It is not to be wondered at, though he were tempted since he came, that he should be put to death. Wherefore he with his temptation hath overcome our temptation, and our death by his death. The Lord became incarnate in the womb of the ever pure virgin, and without sin he came into the world, and all his life he lived without sin, though he permitted himself to be tempted. But we must consider that the Lord in his temptation did not desire to manifest his great power—he who might, if he wished, at once have caused the tempter to sink into hell's abyss—but with the word of divine writ he overcame him. By his patience he hath set us an example, that as often as we suffer any thing grievous at the hands of evil men, then must we be the more aroused and instigated to divine love, and be more eager to observe God's behests than to avenge our wrongs. We must also remember how great is God's long-suffering and how great is our impatience, and if any one offend us, then are we soon angry and desire, if we can, to take revenge, and [if we are unable] we nevertheless threaten to do so. O how patiently our Lord bore the temptation of the devil—he would not reply to him otherwise than with meekness—he who might have at once punished him in hell. But he would that his praise (renown) should wax the more exalted, therefore he overcame him by patience rather than by destroying him at once. But in him was manifested that he was of two natures in one person—he was true man, therefore the devil dared to tempt him, he was also true God, for angels ministered unto him. We may perceive in him our frail nature, (for) if the devil had not seen him in our nature he would not have tempted him.

synfullan genyþerade mid heora ordfruman, swa he genyþerad wearþ. Hwæt we gehyrdon þæt se godspellere cwæþ þæt Hælend wære læded from deofle on þa halgan ceastre, & eac on þone *hean munt. Þonne þincþ þis geleaffullum mannum swiþe andrysnlicu wîse to gehyrenne; ac gif we asmeagaþ þa eadmodlican dæda þa þe he worhte, þonne ne þincþ us þæt nân wundor. Cuþ is þæt se awyrgda gâst is heafod ealra unrihtwisra dæda, swylce únrihtwise syndon deofles leomo; forþon nis þæt nân wundor þeah se heâ Cyning & se éca Drihten hine sylfne let lædon on þa heân dune, se hine sylfne forlêt from deofles leomum, & from yflum mannum beon on róde ahangenne. Nis þæt to wundrigenne þeah þe he wære costod, se to þon cóm þæt hê acweald beon wolde; forþon he mid his costunge ure costunge oforswiþde, & mid his deaþe urne deaþ. Drihten wæs gelichomod on hrife þære â clænan fæmnan, *& buton synnum he cwom on middangeard, & eal his lif he lifde buton synnum, þeah þe he hine lete costian. Ac us is to smeagenne þæt Drihten on þære costunge nolde his þa myclan miht geeyþan, se þe mihte þone costigend instepes on helle grund besencean gif he wolde. Ac mid þon worde þæs godcundan gewrites he hine oforswiþde. Mid his geþylde he us bysene onstealde, þæt swa oft swa we oht únéaþes þrowian æt yfflum monnum, þonne sceolan we swyþor beón awehte & onbryrde to godcundre lare, & beón geornran þæt we Godes bebodu healdan, þonne we urne teonan gewrecan. Us is eac to geþencenne hu mycel Godes geþyld is, & hu mycel ure úngeþyld is; & gif us hwa abylgþ, þonne beo we sona yrre, & willaþ þæt gewrecan gif we magon, þeah we beotiaþ tó. Ealâ hwæt Drihten deofles costunga geþyldelice abær. Nolde he him na andswerian buton mid monþwærnesse, se þe mihte hine sona on helle gewîtnian; ac he wolde *þæt his lof þe healicor weoxe, [þe he hine mid ge[1]]þylde oferswiþde, swiþor þonne he hine sona adwæscte. Ac on þæm wæs gecyþed þæt he wæs on anum hâde twegra gecynda; he wæs soþ man, þy hine dorste deofol costian, swylce he wæs soþ God, þe[2] him englas þegnedon. We magon ongytan on þæm ure tydran gecynd, gif þæt deofol hine ne gesawe on ure gecynde, ne costode he hine. Weorþian

We are not to wonder that Christ was tempted by the devil; for he let bad men, the devil's limbs, crucify him. * p. 35.

* p. 36.

He did not desire to manifest his great power, but overcame the devil with God's word.

Christ's forbearance should teach us to be patient and forgiving.

* p. 37.

[1] *Clipped off in binding.*

[2] *In MS.* y *is written in pale ink above the* e.

Let us worship the Lord's divinity, for if he were not true God above all creatures, angels would not have ministered unto him. In this example is manifested that angels minister to all believers when they have overcome the devil. Lo! we have heard that the fast of this forty days began immediately after he rose from his baptism, and then he at once went into the desert; and therefore the elders of the church have instituted that fast before his passion and also before the coming of the awful doomsday. Right is it that all believers should this forty days live in abstinence, and we should also recollect that we must observe the ten commandments and the lore (teachings) of the four evangelists, forasmuch as our body was created of the four elements—of earth, of fire, of water, and of air, so also we sin through four things—through thoughts, words, works, and through will; also there are four times in the year in which we often sin. Then must we again in that abstinence and in these forty nights purify ourselves. Lo! we have now heard that, as commandment was given of old to God's people, we, during this quadragesimal *or* Lenten period, should give the tenth part of our worldly wealth which we have, so also we must live the tenth part of our days in abstinence. We know well that in the year there are three hundred and sixty-five days; if we then in the six weeks omit the six Sundays of the fast, then there remain no more than six and thirty of the fast-days, and if we live perfectly before God during those days, then do we give for God the tenth part of our days. And let us remember that all this year we have lived carnally minded. Now is there great need that we should give for God the tenth part, and live in abstinence and cleanse us of our sins and earn for ourselves eternal life. The days of this forty nights betoken the present world, and the Easter days denote the eternal blessedness; and the more we now live during those days in abstinence, and the more we are in adverse circumstances in this world, the greater bliss may we have during the Easter days, and so we shall the while we live here in this world. Let us perform for our Lord true repentance and amendment, so that we thereby

we forþon Drihtnes godcundnesse, gif he nære soþ God ofer ealle gesceafta, na him englas ne þegnodon. On þisse bysene is gecyþed þæt eallum gelcaffullum mannum englas þegniaþ, þonne hi habbaþ deofol oferswiþed. Hwæt we gehyrdon þæt þæt fasten þyses feowertiges daga ongunnen wæs instepes þæs þe he of þæm fulwihte astag, & þa eode sona on þæt westen; & þa gesetton cyricena aldoras þæt fæsten foran to his þrowunga, & eac fóran to þon tócyme þæs egeslican domes dæges. Riht þæt is þæt ealle geleaffulle men þis feowertig daga on for*-hæfdnesse lifgean, & eac us is to geþencenne þæt we sceolan þa ten bebodu healdan, & þa lara þara feower godspellera; forðon þe ure lichoma wæs gesceapen of feower gesceaftum, of eorþan, & of fyre, & of wætere, & of lyfte; swa we eac agyltaþ þurh feower þing, þurh geþoht, & þurh word, & þurh weorc, & þurh willan; swylce eac feower tída syndan on þæm geare, on þæm we oft agyltaðˇ; þonne sculon we eft on þære forhæfdnesse & on þyssum feowertigum nihta þæt geclænsian. Hwæt we gehyrdon nu þæt we sceolan under þæm feowerteoþan[1] gerime, swa swa geara beboden wæs Godes folce, syllan þone teoþan dæl ure worldspeda þe we habban, & we sceolan ure daga þone teoþan dæl on forhæfdnesse lifgean. Geare we witon þæt on þæm geare biðˇ preo hund daga & fif & syxtig daga; gif we þonne on þæm syx wucan forlætaþ þa syx Sunnandagas þæs fæstennes, þonne ne biðˇ þara fæstendaga na má þonne syx & þritig; & gif we þa dagas fulfremedlice for Gode *lifgeaþ, þonne hæbbe we ure daga þone teoþan dæl for Gode gedón. & geþencean we þæt we ealne þysne gear lífdon mid ures lichoman willan. Nu is þearf mycel þæt we þone teoþan dæl for Gode gedón, & on forhæfdnesse lifian, & ure synna clænsian, & ús ece líf geearnian. Þas dagas þyses feowertiges nihta tacnaþ þás *ond*weardan weorld, & þa Easterlican dagas tacniaþ þa ecean eadignesse; & swa we nu on maran forhæfdnesse lifiaþ þás dagas, & on andrysnum þingum beoþ on þysse worlde, swa magon we þe maran blisse habban þa Easterdagas, & swa we sceolan þa hwíle þe we lifgaþ her on worlde. Dón we urum Drihtne soþe hreowe & bóte,[2] þæt we þurh þæt gegearnian ura synna forlæt-

The Lord's fast followed his baptism.

Believers must practise abstinence in Lent.

* p. 38.

We sin fourfoldly four times a year.

[1] ? *feowertigoþan.*

If we fast during Lent, except on Sundays; then we give God a tenth of our days.

* p. 39.

Lenten time is a figure of the world, just as Easter denotes the bliss of heaven.

[2] Gedon *is written after* bote *above the line in pale ink.*

earn remission of our sins, and eternal life after this world, in eternal blessedness. Let us earnestly consider that we should keep ourselves at this and every time from deadly sins, for each man who dieth in these shall be doomed to everlasting torment. Then must we now, at this time because of our daily sins diligently cleanse ourselves with fasts and with holy vigils and with alms; so must we also fill our hearts with the sweetness of the divine behests that there may not be found in us any place devoid of spiritual power, where-in wicked vices may dwell. We cannot be without venial sins, but we must at this time, these few days, live in abstinence and cleanse our body and heart from evil thoughts as much as we are able, because the bliss and the excess of the body leadeth man to sin, and abstinence cleanseth him and leadeth him to forgiveness. Let no man believe that this fast sufficeth him for eternal salvation, except he add thereto other good deeds; and he who desires to present his abstinence (fasting) as an acceptable offering to the Lord, must perfect it with alms and with works of mercy. Concerning that Isaiah the prophet hath said, 'Break (share) thy loaf with the needy, and as soon as thou seest a naked beggar, clothe him, and disregard never thy kind.' Lo! we have heard that fasting is very pleasing to God, if the man raise his hands to almsdeeds. The merciful Lord our Creator receiveth very joyfully all the good deeds which any man doth to his neighbour from a pious and merciful heart. And whatever man may fast with good will and deprive his body of next day's meat that he may cheerfully fill the poor man's body, and comfort his neighbour with that by which he has distressed himself, then is that fasting pure and holy. Concerning that Joel the prophet said, 'Hallow your fast and bring a small offering to the Lord,' that is our bodily abstinence and almsdeed, which rejoiceth the poor. All men however cannot do this, but those must do so to whom God hath given [the goods of] this world, and therefore he giveth them wealth so that they shall succour

nesse, & ece lif æfter þisse worlde on þære ecan eadignesse. Geþenccan we geornlice, þæt we us healdan on þas tíd, & on ælce, wiþ þa heafodlican leahtras; forþon æghwylc þara manna þe his lif geendaþ on þyssum, þonne biþ he geteod to þæm ecan wítum. Þonne sceolon we nu for þon dæg*hwamlicum synnum on þas tíd georne clænsian, mid fæstenne, & mid halgum wæccum, & mid ælmessum; swa we sceolon eac ure heortan gefyllan mid þære swétnesse godcundra beboda, þæt on us ne sy gemeted nænigu stow æmetig gastlicra mægena, þæt þær mæge yfelu uncyst on eardian. Ne magon we buton þæm medmyclum synnum beon, ah we sceolan on þas tíd þas feawan dagas on forhæfdnesse lifgean, urne lichoman & ure heortan clænsian from yflum geþohtum þæs þe we magon; forþon seo blis & seo oferfyll þæs lichoman getyhþ þone mon to synnum, & seo forhæfdnes hine geclænsaþ & gelædeþ to forgifnesse. Ne gelyfe þæs nænig mon þæt him ne genihtsumige þæt fæsten to ecere hælo, buton he mid oþrum gódum hit geece; & se þe wille Drihtne bringan gecweme lác fæsten, þonne sceal he þæt mid ælmessan & mid mildheortum weorcum fullian; be þæm Esaias se witga cwæþ, 'Bree þinne *hlaf þearfendum mannum, & sona swa þu geseo nacodne wædlan, þonne gegyre þu hine, & ne forseoh þu næfre þine gecynd.' Hwæt we gehyrdon þæt Gode biþ þæt fæsten swyþe gecweme, gif se mon ahéfþ his handa to ælmesdædum. Se mildheorta Drihten, ure Scyppend, onfehþ swiþe lustfullice eallum þæm gódum þe ænig man gedéþ his þæm nehstan, of árfæstre heortan & mildre; & swa h[w]ylc man swa mid gódum willan fæstan mæge, & oþres dæges metes his lichoman ofteón, þæt he þonne bliþe þæs earman lichoman gefylle, & his þone nehstan afrefrige, on þon þe he hine sylfne geswence, þonne biþ þæt clæne fæsten & halig. Be þæm Iohel se witga cwæþ, 'Halgiaþ eower fæsten, & medeme lác bringaþ Drihtne,' þæt is, ures lichoman forhæfdnes & ælmes-dæda, seo þone earman geblissaþ. Ne magon þis þeah ealle men dón; *ac hit sceolan don þa þe God þas world to forlæten hæfþ; & forþon þe he him world-speda syleþ, þæt hi þæs earman helpan

We must purify ourselves by fasts, vigils and alms. * p. 40.

Fasts to be welcome to God must be perfected by alms.

* p. 41.

Self-sacrifice in addition to fasting is very acceptable to God.

Joel says, consecrate fasting by alms deeds.

* p. 42.

the poor. Then must we bear in mind at this holy time, when we cleanse our bodies with fastings and with prayers, that we also cleanse our minds from evil words; and ever, with joyful spirit, let us keep God's behests. Then shall he bring us into eternal life, where hereafter we may see all the saints and the fair countenance of our Creator, where he liveth and ruleth without end everlastingly. Amen.

IV.

THE THIRD SUNDAY IN LENT.

Hear now, dearest men, what the excellent teacher (St. Paul) hath said concerning men's tithes. He said 'the time is nigh at hand that we should gather together our substance and our gains.' Let us, then, earnestly give thanks to the Lord who hath given us these fruits, and let us be mindful of what Christ himself has commanded us in the gospel. He hath said that we should, every twelvemonth, give (to God) the tithe of our increase. Lo! our Lord so humbled himself as to give us all the fruits which the earth produces. Though he distributes them variously to men, nevertheless he has bidden us to distribute every twelvemonth, for his sake, the tenth part of our fruits and of our cattle. He did not enjoin that because he had any need thereof, but because he would manifest to us his mercy both in heaven and on earth. It is very needful for us, then, to be obedient to him, so that we may enjoy the beauty of his glory. Thus the Lord himself spake by the prophet, saying, 'Bring your tithes into my barn.' What barn meant he but the kingdom of heaven? And he also said, 'So do, that there may be meat prepared for you in my house.' What else meant he but that we should fill the belly of the needy with our riches? Then shall we never hunger in eternity; but he will open for us the fountains of heaven, and he

sceolan. Þonne is nu to geþencenne on þas halgan tid, nu we urne lichoman clænsiaþ mid fæstenum & mid gebedum, *þæt* we eac ure mód geclænsian from yfelum wordum; & symle bliþe mode Godes beboda utan we behealdan, þonne gelædeþ he us on *þæt* éce líf, þær we seoþþan ealle halige sceawian motan, & þa fægeran onsyne ures Scyppendes, þær he leofaþ & rixaþ abuton ende on ecnesse. Amen.

Our minds must we purify from evil words.

IV.

*DOMINICA TERTIA IN QUADRAGESIMA.

* p. 43.

Geheraþ[1] nu, men þa leofestan, hwæt se æþela larcow sægde be manna teoþungceape; he cwæþ, 'Nu nealæceþ *þæt* we sceolan ure æhta & ure wæstmas gesamnian, dón we þonne geornlice Drihtne þancas þe us þa wæstmas sealde;' & sýn we gemyndige þæs þe us Crist sylfa bebead on þyssum godspelle; he cwæþ *þæt* we symle emb twelf monaþ ageafon þone teoþan dæl þæs þe we on ceape habban. Hwæt ure Drihten hine gemedemode, *þæt* he us sealde ealle þa wæstmas þe eorþe forþbringeþ; þeah he hie mannum missenlice dæle, hwæþére he bebead *þæt* we symle emb twelf monaþ gedælan for his noman þone teoþan dæl on urüm wæstmum, & on ewicum ceape. Ne bæd he nó þæs forþon þe him þæs ænig þea[r]f wære, ac forþon he wolde ægþær ge ofer heofenum, ge ofer corþan, us his miltse gecyþon. Us is þonne mycel nédþearf *þæt* we gebugon to him, & *þæt* we motan brucan *his wuldres fægernesse. Swa Drihten sylfa wæs sprecende þurh witgan, he cwæþ, 'Bringaþ ge on mín beren eowerne teoðan sceat.' Hwylc beren mænde he þonne elles buton heofona rice? & he swa cwæþ, 'Gedóþ *þæt* eow sy mete gearo on minum húse.' Hwæt mænde he þonne elles, buton *þæt* we gefyllon þæs þearfan wámbe mid urum gódum? Þonne ne hingreþ us næfre on ecnesse, ac he us ontyneþ heofenes þeótan, & he us syleþ his

Christ has commanded us to give to God tithes of our riches.

He has no need of our tithes, but he has mercifully enjoined them.

* p. 44.

By the prophet he said, 'Bring your tithes into my barn,' *i.e.* into the kingdom of heaven.

[1] The coloured G was never put in; but some ignorant person has made a large M instead.

will give us the abundance of his fruits; and by all these things think, O foolish man, what evils has the Lord ever enjoined that his lore were not worthy of one's obeying it? Then it is said in these books that the Lord himself hath declared that mankind should not neglect to give their first-fruits for God, and now if we do not that, then we commit a great sin thereby. And yet it is worse for us to give tithes of our goods if we desire to give the worst to God. The eminent teacher (St. Paul) hath said, 'Worship your Lord God with meet things, and offer to him the fruits of soothfastness (sincerity). Then shall the Lord fill your barn with plenty.' Ye need not think that you are giving that without return (gratuitously) which ye give under the Lord's security, though ye receive not at once the recompence. It may be, however, that many a man will consider what reward he shall receive from the Lord, or how God will afterwards requite him for what he previously gave to the poor for his sake. 'If ye then believe,' said the Lord, 'that what ye give here, in my name, shall turn out to your advantage, then shall it be given advantageously to you, and it shall bring forth for your souls a hundredfold reward.' But if ye doubt concerning the alms ye give for God's sake, and fear that ye will receive insufficient reward, then shall you wholly lose the alms which ye now give for God's sake, and they (alms) shall not become of any benefit to you. In this gospel it saith that our tithes are the tribute of poor men. Give, now, the tenth part of all your acquisitions to poor men, and to God's church, to the poorest of God's servants, who, with divine songs to honour the church, because the church must feed those who dwell therein. Behold, now, how joyful the poor are when any one comforts them with food and clothing. Much more joyful shall be the soul of that man when for her he distributes his alms. For on account of his alms, and his fasting, she shall live everlastingly. (But) he who liveth without alms and fasting shall perish in hell, and he shall never have rest. St. Paul hath also said that God commanded all those who forsake their church and neglect to hear the songs of God, to pine at the door of heaven's kingdom. Because no man need have any

wæstma genihtsumnesse. & be þissum þingum eallum geþenc, þu dysega mon, hwæt yfela bebead Drihten æfre, *þæt* his lũr nære wyrþe *þæt* hi mon gehyrde? Þonne sægþ on þissum bocum *þæt* Drihten sylf cwæde *þæt* þis mennissce cyn ne sceolde agimeleasian *þæt* hie sealdon heora wæstma fruman for Gode. & gif we *þæt* nu ne dóþ, þonne wyrce we us myccle synne on þon. & us is gẽt wyrse *þæt* we urne ceap teoþian, gif we *willaþ syllan ure *þæt* wyrste Gode. Cwæþ se æþela lareow, 'Weorþiaþ ge eowerne Drihten God mid gedafenlicum þingum, & on-secggaþ gẽ him mid soþfæstnesse wæstmum, þonne gefylleþ Drihten eower beren mid genihtsumnesse.' Ne þurfon ge wenan *þæt* ge *þæt* orceape sellon, *þæt* ge under Drihtnes borh syllaþ, þeh ge sona instæpes þære mede ne ne onfõn. Hit is þeh wẽn *þæt* feala manna þence hwylcum edleane he onfó æt Drihtne, oþþe hu God him *þæt* eft forgyldan wille, *þæt* he ær for his noman sealde þæm earman. 'Gif ge þonne gelyfaþ,' cwæþ Drihten, '*þæt* eow *þæt* to gõde gelimpe *þæt* ge her on mĩnum naman syllaþ, þonne biþ hit eow nyt geseald, & hit ariseþ eowrum saulum to hundteontig-fealdre mede;' gif ge þonne tweogaþ be þæm ælmessu*m* þe ge for Godes noman syllaþ, & ge eow ondrædaþ *þæt* ge onfõn to lytlum leanu*m*, þonne forleosaþ ge þa ælmessan þe ge nu for Gode syllaþ, & hie eow to nænigre *âre ne belimpeþ. On þissum godspelle sægþ *þæt* ure teoþan sceattas sýn earmra manna gafol. Agifaþ nu teoþan dæl ealles þæs ceapes þe ge habban earmu*m* mannu*m*, & to Godes cyrican, þæm earmestan Godes þeowum þe þa cyrican mid godcundu*m* dreamum weorþiað; forþon seo cyrice sceal fedan þa þe æt hire eardiaþ. Gesceoþ nu hu bliþe þa earman beoþ, þonne hi mon mid mete & mid hrægle reteþ; myccle bliþre bið seo sawl þæs mannes, þonne hire man þa ælmessan fore dæleþ; forþon be þære ælmessan & be þæm fæstenne heo lifian sceal abuton ende. Se þe buton ælmessan & fæstenne leofað, se biþ on helle cwelmed, & he næfre ræste nafaþ. Swa *Sanctus* Paulus cwæþ *þætte* God hête ealle þa aswæman æt heofona rices dura, þa þe heora cyrican forlætaþ, & forhyceggaþ þa Godes dreamas to geherenne. Forþon ne þearf þæs nanne

God's lore in enjoining only what is good is worthy of imitation.

It is very wicked to give the worst part of our goods to God.

p. 45.

We must believe that what we give to God will be abundantly restored to us.

* p. 46.

Alms and fastings profit the soul and will merit everlasting life.

doubt of this, that the forsaken church will not take care for those that live in her neighbourhood, therefore, my dearest brethren, give your tithes to her, and for God's sake distribute them to those who observe their orders with purity of life, and will rightly be diligent about the praise of God. So the excellent teacher has commanded us rightly to observe God's law and to support firmly God's Church—both the laity and the clergy. The mass-priests, who are the teachers of God's churches, shall rightly teach their confessionals, and give instruction according as our fathers have previously determined. Let no priest, neither for fear of a rich man, nor for reward, nor for any man's favour (love), be afraid of always deciding rightly if he desire to escape God's judgments. And he must not be too desirous of dead men's wealth, nor be too little thankful for their alms because they think that he can absolve their sins. And the teachers must humbly teach and instruct sinful men, so that they may know how to confess their sins aright—because they (sins) are so very various, and some so very impure, that a man will avoid ever telling them except the priest ask him concerning them. 'Oh!' said St. Paul, 'that is accounted the devil's treasure for a man to hide his sins from his confessor,' because to our adversary (the devil) a man's sins are more acceptable than all earthly treasure. The priest that is very tardy in driving out the devil from a man, and in speedily ridding the soul with oil and water from the adversary, shall be assigned to the fiery river and the iron hook. For St. Paul said that he saw not far from the side of the priest, of whom we have said above that he was drawn by the iron hook into the pitchy river, another old man, whom four accursed angels led, with great cruelty, and sank him into the fiery water up to his knees; and they had bound him with fiery chains, so that he could not say, 'God have mercy upon me!' Then said the eminent teacher to the angel that led him, 'Who is this old man?' The angel replied, 'He is a bishop who did more evil than good. Before the world he had a great name, and disregarded it all, and his Creator, who had given him that name.' Then said St. Paul, that (since) the bishop had not shown mercy to widows, nor to

man tweogean, þæt seo forlætene cyrice ne hycgge *ymb þa þe * p. 47.
on hire neawiste lifgeaþ. Forþon, broþor mine þa leofestan, Distribute alms to those
syllaþ ge eowere teoþan sceattas þyder; & þær Gode dælaþ þam who have kept their
þe heora hadas mid clænnesse healdan, & Godes lof mid rihte vows of religion.
begán willaþ; swa se æþela lareow bebeád þæt man Godes æwe
mid rihte heolde, & Godes cyricean fæste tremede, ge læwede men,
ge gehadode. Þa mæsse-preostas þe Godes cyricena lareowas
beoþ, þa sceolan heora scrift-béc mid rihte tæcan & læran, swa
swa hie ure fæderas ær demdon. Ne wandige ná se mæsse- The clergy ought to teach
preost no for rices mannes ege, ne for féo, ne for nanes mannes the laity the duty of confession.
lufon, þæt he him symle rihte deme, gif he wille sylf Godes
domas gedégan; ne sceal he eac beon to georn deadra manna
feos, ne to lýt þancian heora ælmessan, forþon þe hie wenaþ
þæt he heora senna alysan mæge. & þa lareowas sceolan Many men try to avoid
synnfullum mannum eadmodlice tæcan & læran, þæt hie heora confession.
synna cunnon onrihtlice geandettan; *forþon þe hie beoþ toþon * p. 48.
mislice, & sume swiþe únsyferlice, þæt se man wándaþ þæt he
hi æfre asecgge, buton se mæsse-preost hie æt him geacsige.
'Eala,' cwæþ Sanctus Paulus, 'þæt biþ deofles goldhord, þæt
mon his synna dyrne his scrifte;' forþon þæm wiþerweardan
beoþ þæs mannes synna gecwemran þonne[1] eal eorþlic gold- [1] MS. þonnne.
hórd. Se mæsse-preost se þe biþ to læt þæt he þæt deofol of The devil is greatly pleased when a man hides his sins from the priest.
men adrífe, & þa sauwle raþost mid ele & mid wætere æt þon
wiþerweardan alhredde, þonne biþ he geteald to þære fyrenan
eá, & to þæm isenán hóce. Þonne sægde Sanctus Pauwlus þæt
he gesawe nalht feor from þæs mæsse-preostes sidan, þe we ær
bufan emb spræcon, þæt he wære getogen mid þon isnan hóce
on þære picenan eá, oþerne ealdne man; & þone læddon feower
awyrgde englas mid mycelre reþnesse, & hine besencton on þa
fyrenan éa æt* his cneowa; & hie hine hæfdon geþreatodne mid * p. 49.
fyrenum racentum þæt he ne moste gecweþan, 'Miltsa me, God.'
Þa cwæþ se æþela lareow to þæm engle þe hine lædde, 'Hwæt
is þes ealda man?' Se engel him to cwæþ, 'Hit is án biscop St. Paul saw a bishop in hell who had disregarded the duties of his office.
se dyde máre yfel þonne gód; he onfeng for worlde mycelne
noman, & þæt eal forheold, & his Scyppend þe him þone
noman forgeaf.' Þonne sægde Sanctus Paulus þæt se biscop

orphans, nor to any of God's poor, he was requited according to his own deeds. And we are told in these books, that to those bishops who are here in the world, there shall befall a fate very similar to the bishop's whom St. Paul saw in the fiery hell, if they will not observe God's law as Holy Scripture biddeth them. The bishop must, if he will obtain God's mercy and forgiveness of his sins, compel the priests with love or with fear, rightly to observe God's law, and (also) the community over whom they are [set], and the laity over whom they ought to be rulers; and that they do not suffer them to lead a wicked life, but that they themselves set a good example to the people. For the good teacher hath said that, when the priest or the bishop was led into eternal perdition, they could not be of any service, neither for themselves nor for the flock, which they previously should have kept for God. Whom does God remind of tribute more than the bishop? because the bishop is God's vassal, and he is equally holy with his apostles, and equal in rank with his prophets, if he permit not God's people to lead a wicked life. So St. Paul hath said that Christ himself bade Moses to say to other teachers, that if they could not by love convert Christian people to observe rightly God's law, that many evil men should pay the penalty with their lives, and then the other folk would turn to God's true service. As the eminent teacher has said, the king and the bishop ought to be shepherds of Christian people, and turn them from all unrighteousness. And if he then shall be unable to turn them to what is right so that they should cease from their iniquities, then shall each man atone for his iniquities according to the measure of his guilt. The bishop and the priest, if they will rightly serve God, must minister daily to God's people, or at least once a week sing mass for all Christian people who have ever been born, from the beginning of this world. And it is God's will that they should intercede for them. Then shall they receive from God greater reward than they may do by any other gifts—for very dear to God are his people. And those that are in heaven shall intercede for those who are engaged in this song. And they shall be in the prayers of all earthly folk, who

nære miltsiende wydewum, ne steopcildum, ne nânum Godes þearfan; þa wæs him forgolden æfter his agenum gewyrhtum. & her sægþ on þyssum bocum, þæt þæm biscopum þe her on worlde syndon, swyþe gelice geganġe þæm biscope þe Paulus on þære fyrenan helle geseah, gif hi nellaþ healdan Godes æwe, swa swa him haligu gewreotu bebeodaþ. Se biscop sceal, þe wile onfón Godes mildheortnesse & his synna forgifnesse, þrafian þa mæsse-preostas, mid lufe ge mid laþe, þæt hie healdan Godes æwe on riht, & þone hired þe hie ofor beoþ, & þa læwedan men þe hie aldormen ofer beon sceolan, þæt hie þæm *ne geþafian þæt hie heora líf on wóh lifgean, þæt hie on him sylfum onstellan·gode bysene þæm folce; forþon se goda lareow sægde, þonne se mæsse-preost oþþe se biscop wære gelæded on éce forwyrd; þæt hi þonnė ne mihtan nawþer ne him sylfum, ne þære heorde þe hi ær Gode healdan sceoldan, nænige gode beon. Hwane manaþ God maran gafoles þonne þone biscop? forþon þe se biscop biþ Godes gingra, & he biþ efenhalig his apostolum, & efnhlete his witgum, gif he ne geþafaþ þæt Godes folc heora líf on wóh lybban. Swa Sanctus Paulus sægde, þæt Crist sylfa bebude Moysê þæt he oþrum lareowum sægde, gif hi þæt Cristene folc mid lufan ne mehton gecyrron þæt hi Godes æwe on riht geheoldan, þæt hit þonne mánige yfele men mid heora feore gebohtan, þonne gecyrde þæt oþer folc on Godes þone soþan þeowdom. Swa se æþela lareow sægde, þæt se cyning & se biscop sceoldan beón Cristenra folca hyrdas, & hi from eallum *únrihtwisum ahweorfan; & gif mon þonne ne mihte hi to rihte gecyrron, þæt hi heora wóh-dæda geswîcan woldan, þonne sceal æghwylc man bétan his wóh-dæda be his gyltes andefne. Se biscop & se mæsse preost gif hi mid rihte willaþ Gode þeowian, þonne sceolan hi þegnian dæghwamlice Godes folce, oþþe huru embe seofon niht mæssan gesingan for eal cristen folc, þe æfre from frymþe middangeardes acenned wæs, & Godes willa sy þæt hi foreþingian motan. Þonne onfoþ hi from Gode maran méde þonne hi from ænigum oþrum lacum dón; forþon þe Gode is his folc swyþe léof; & þa þe on heofenum syndon, hi þingiaþ for þa þe þyssum sange fylgeaþ, & hi beoþ on ealra eorþlicra gebed-rædenne þe Cristene wæron,

The bishop must compel the priests to fulfil their duties towards the laity.

* p. 50

The bishop is God's vassal, and is frequently reminded of his dues to God.

The king and the bishop are shepherds of Christian folk.

* p. 51.

If the clergy do their duty they will secure the prayers of all God's people.

have been Christians, or yet may be; and they shall never die in their sins, and God's mercy and that of all saints shall be upon them. And God hath permitted earthly men to bless all Christian people and to present to him frequently divine offerings, for they are called God's children, and are in communion with all the saints. And this work is the greatest source of annoyance to devils, because they have many souls in their power to whom God will yet show mercy on account of their powerful supplications, and on account of the prayers of earthly men, and of all saints, and for his great mercy. The holy teacher hath said, 'Let us, the children of men, not cease to please God and annoy the devil day and night, and to bless ourselves with the token (sign) of Christ's Cross. Then the devil will flee from us, because it is a greater terror to him than the sword may be to any man, if one were about to strike off his head.' And to all Christian men it is commanded that they shall bless their entire bodies seven times with the sign of Christ's Cross. First in the early morning, the second time at undern-tide (nine o'clock), the third time at midday, the fourth time at the hour of none (three o'clock), the fifth time in the evening, the sixth time at night, ere he go to rest, the seventh time at dawn. At all events he should commend himself to God. And if the teachers will not constantly enjoin this upon God's people, then shall they be very guilty before God, because God's people ought to know how to shield themselves from devils. And the teachers hereafter shall be deserving of condemnation if they will not teach the people to cease from their sins and observe God's behests. The bishop must lay a great injunction upon the priests, if they will preserve themselves from the wrath of God, to tell God's people that on Sundays and Mass-days they should diligently visit God's church, and joyfully hear there the divine instruction. The teachers shall not neglect the instruction, nor shall the people be too proud to humble themselves to him if they desire God's forgiveness. For where the gospel is said, there many a man's heart is touched, and God will be merciful to the men who, with meek heart, believe in him. Then must the bishops and priests diligently urge men of all ranks and bid them rightly to observe God's decrees; the servants of God to keep their divine services and their churches

oþþe gýt sýn; & hi næfre on heora synnum ne swyltaþ; & Godes mildheortnes biþ ofer hi, & ealra haligra; & God hafaþ *alyfed eorþlicum mannum þæt hi motan bletsian eal Cristen folc, & him gelome godcunde lác forebringan; forþon hi syndon Godes bearn gecegede, & on ealra haligra geþoftscipe. & þis weorc biþ deoflum se mæsta teona; forþon þe hi habbaþ manega saula on heora gewaldum þe him wile gît God miltsian for heora mægena weorþunga, & for eorþlicra manna gebedum, & ealra haligra, & for his mycclan mildheortnesse. Cwæþ se halga lareow, 'Ne ablinnan we, manna bearn, þæt we Gode cwemon, & deofol tynan, dæges & nihtes, & mid Cristes rôde tacne us gebletsian, þonne flyhþ þæt deofol fram us; forþon him biþ mara broga þonne ænigum men sy, þeah hi[1] mon sléa mid sweorde wiþ þæs heafdes.' & eallum Cristenum mannum is beboden þæt hi ealne heora lichoman seofon siþum gebletsian mid Cristes rôde tácne, ærest on ærne morgen, oþre siþe on underntîd, þriddan siþe on midne dæg, feorþan siþe on nontîd, fiftan siþe on æfen, syxtan siþe on niht ær he ræste, seofoþan siþe on uhtan; huru he hine Gode be*beode. & gif þa lareowas þis nellaþ fæstlice Godes folce bebeodan, þonne beoþ hi wiþ God swyþe scyldige; forþon þæt Godes folc sceal witon hu hi hi sylfe scyldan sceolan wiþ deoflu; & þa lareowas beoþ syþþan domes wyrþe, gif hi nellaþ þæt folc læron þæt hi heora synna geswicon, & Godes bebodu healdan. Se biscop sceal beodan mid þon mæston bebode þæm mæssepreostum, gif hi hi sylfe willon wiþ Godes erre gehealdan, þæt hi secggan þæm Godes folce þæt hi Sunnandagum & mæssedagum Godes cyrican georne sécan, & þær þa godcundan láre lustlice gehyran. Ne sceolan þa lareowas agimeleasian þa láre, ne þæt folc ne sceal forhycggan þæt hi to him hi geeaþmedon, gif hi willon Godes forgifnesse habban; forþon þær mon þæt godspel sægþ, maniges mannes heorte biþ onbryrded, & God biþ milde þæm monnum þe mid eaþmodre heortan on hine gelefaþ. Þonne sceolan þa biscopas & þa mæssepreostas gehwylces hádes men georne þreatigean, & him bebeodan, *þæt hi Godes domas on riht healdan, þa Godes þeowas heora tídsangas & heora cyricean mid

* p. 52.

The devils are much distressed by the supplications of the saints.

The token of the Cross is Satan's greatest terror.

1 ? *read* him.

We should cross and bless ourselves seven times a day.

* p. 53.

The bishop must diligently enjoin the priest to impress upon the people the necessity of church-going on Sundays.

* p. 54.

rightly, and the laity as it properly behoveth them. But if any one will not listen to him, then must the priest punish him as it is here enjoined. If the servant of God will not rightly serve the church, then let him receive along with the laity the hardest service. And this must the mass-priest needs enjoin, or take upon him the sins of God's servant; then shall he be like the angels who of yore contended against God and then were cast into hell. Therefore the eminent teacher hath said this concerning those same, that they thereby might teach other men; and the bishop and the priest shall then be guiltless before God. Moses received a shining crown of glory because he always punished those who despised God. He who despiseth God's behest shall be like a heathen, and many a devil shall abide in him. St. Paul said, 'Great (important) is the injunction of the apostolical order'; because our Lord said to him that whomsoever he bound on earth should be bound in heaven, and whomsoever he loosed on earth should be loosed in heaven. Then I counsel you, my brethren, to give the tenth of your goods to poor men, who before the world have but little. Then shall all the saints rejoice over you, and God himself shall be with you, and ye with him, and ye shall receive forgiveness of your sins. And whatever man will not distribute the tithe of his substance and his gains for God's sake, to him shall not be given the Lord's mercy nor forgiveness of sins, but he shall be afflicted with punishments after his death, and of all his goods he shall then be empty-handed, and all things shall then be taken forcibly away from him. And this is enjoined on each man who may be skilful in anything, either in greater wisdom or less. Then let him ever yield to the Lord his tithes on account of his earthly gains, and on account of the fruits of eternal life. Therefore the Lord ever reminds every man of what he here gives him; and if we then joyfully and largely distribute to poor men the wealth which God has previously given us, then shall we receive both earthly and heavenly reward. 'Oh,' said the eminent teacher, 'thou foolish and unwise man, wherefore hast thou deprived thyself of the twofold blessings by breaking God's

rihte healdan, & þa lǽwedan swa him mid rihte tóbelimpe. Gif him mon þonne hyran nelle, þonne mot se mæsse-preost hit wrecan, swá hit her beboden is, gif se Godes þeow nelle þære cyrican on riht þeowian, *þæt* he þonne mid lǽwedu*m* mannum onfó þæs heardestan þeowdomes; & þis sceal se mæssepreost nede bebeodan, oþþe þæs Godes þeowes synna onfón, & he biþ þonne seoþþan þæm englum gelíc, þe geó Gode wiþsocan, & þa wurdon on helle besencte. Þonne sæde þæt se æþela lareow be þæm ilcan, *þæt* hi oþre men be þon læron mihton, & se bisceop & se mæssepreost beoþ þonne wiþ God gehealdene. Moyses onfeng scínendu*m* wuldorhelme, forþon he symle þa nýrugde þe God oferhogodan. Se þe Godes bebod oferhogaþ, he biþ on hæþenra onlicnesse, & manig deofol on hi*m* eardaþ. Cwæþ *Sanctus* Paulus, 'Mycel biþ þæs apostolican hades bebód;' forþon þe Drihten cwæþ to him *þæt* swa hwylcne swa he on eorþan gebunde, *þæt* se wære on heofonum gebunden; & swa hwylcne swa he on eorþan alysde, *þæt* se wære on heofonum onlysed. Þonne lære ic eow, broþor mine, *þæt* ge syllon eowre teoþan sceattas earmu*m* mannum þe her for worlde lýtel ágan, þonne blissiaþ ealle halige ofer eow, & God sylf biþ mid eow, & ge mid hi*m*, & ge onfoþ eowerra synna forgifnessa; & swa hwylc man swa nele his ceapes & his wæstma þone teoþan dǽl for Godes naman dælan, þonne ne bi*ð* þæm scald Drihtnes mildheortnes, ne his synna forgifnes; ah he bi*ð* mid witum þread æfte*r* his deaþe, & ealra his æhta þonne idel-hende, & hi*m* þonne beoþ ealle mid nede on genumene. & æghwylcu*m* men is beboden þe on ænigu*m* þingu*m* cræftig sy, oþþe on maran wísdome oþþe on læssan, þonne agife he symle Drihtne þone teoþan dǽl, for his ðæm eorþlicu*m* gestreonu*m*, & for þæs écan lífes wæstmu*m*; forþon simle Drihten manaþ æghwylcne man þæs ðe he hi*m* her sylep. *& gif wé þonne lustlice & rumlice þa welan dælaþ earmum monnu*m*, þe us God ær sealde, þonne onfó we ægþer ge eorþlice mede ge eac heofenlice. 'Eala,' cwæþ se æþela lareow, 'þu dysega man, & þu únsnottra, to hwon bescyredest þu þe twyfealdre bletsunga, þa þu heruwdest Godes bebodu? for hwon

Priest and layman must be punished for their neglect of ordinances.

Moses received a crown of glory for punishing the despisers of God.

* p. 55.

He who fails to give his tithes shall be deprived of God's forgiveness.

God reminds us all of what he gives us so that we may be liberal in giving.

* p. 56.

behests. Why consideredst thou not that it is all God's? Oh, thou covetous and rich man, what wilt thou do if the Lord taketh from thee nine parts of thy wealth, and letteth thee have only the tenth part? For it is right that nine parts should be taken from the man that refuses God the tenth part.' It is written in Christ's books that the Lord himself said that the tenth parts of our goods were under our own control, both as regards land and other possessions and other acquisitions; wherefore at the last day it shall ever turn to grief to that man who refuseth it to God. If, however, we will distribute them cheerfully and bountifully to poor men, then will the Lord open for us the fountains of heaven; and he will send us his blessings from above, and our wheat, and our vineyards, and all our earthly riches shall be blessed if we act aright; and he will also shield us from all enemies. Lo! each man desireth that the Lord should give him all that is needful, and yet is not willing to do his will by distributing, for his sake, what he has previously given him. Why can we not consider that the earth is God's, and the substance by which we live is God's, and we are all his; and under his control is all the earth; and the winds and the rains which produce the fruits of the earth are all his; and the sun's heat that warmeth the earth and all creatures are his; and he wrought them all, and hath them under his control. And our Lord is very mindful of all the gifts that he has bestowed upon us, and at the last day we must restore all that he has previously given to us on earth, and he will then recompense us according as we have done here, both good and evil. Dearest men, let us consider, if we for awhile are in any tribulation where we despair of our lives, do we not then pray for God's mercy, and will he not then be dearer to us than all worldly riches, if he will spare and have mercy upon us? Wherefore let us consider what that torment will be to which no termination comes. 'Therefore do I now admonish by the divine message,' the great teacher said, 'that ye absolve you of your sins before ye die;' because it now rapidly draweth nigh to our dying day; and it is very uncertain whether our heirs and successors will act faithfully after our lives, if

ne geþohtest þu *þæt* hit is eal Godes? eala þu gitsigenda, & þu welega, hwæt dest þu þe, gif Drihten on þe genimþ þa nigan dælas, & þe læteþ þone teoþan dǽl anne habban? Forþon *þæt* biþ buton synne *þæt* mon þa nigan dælas on þam men genime, þonne he þæs teoþan dæles Gode forwyrneþ.' Hit is awriten on Cristes bocum *þæt* Drihten sylf cwæde *þæt* þa teoþan sceattas wæron on ur*um* agnum domu*m*, ge on lánde, ge on oþrum þingum, ge on oþru*m* gestreonum; forþon symle sæt þæm ytmestan dæge eal hit him wỹrþ to teonan þæm þe his Gode wyrneþ; gif we þonne bliþe & ru*m*modlice hi dælan willaþ earmum* mannum, þonne ontyneþ us Drihten heofenes þeotan, & he us sendeþ ufan his bletsunga; & ure hwæte, & ure wíngeardas, & ealle ure eorþan wæstmas beoþ gebletsode, gif we beoþ riht donde; & he us eac gesceldeþ wiþ eallum feondum. Hwæt æghwylc mon wile *þæt* him Drihten selle ealle his þearfe, & hine ne lyst his willan wyrcean *þæt* he on his naman dæle *þæt* he him ær sealde. For hwon ne magon we geþencan *þæt* seo eorþe is Godes? & Godes is *þæt* yrfe þe we big leofiaþ; & we ealle syndon his; & on his onwealde is eal þes middangeard, & þás ·windas & þas regnas syndon ealle his þa þe eorþan wæstmas weccaþ, & þære sunnan hǽto þe þas eorþan hlypeþ,[1] & ealle gesceafta syndon his, & he hi ealle geworhte, & on his anwalde hafaþ. & ure Drihten is swiþe gemyndig ealra þara gifena þe he us tólætẽþ; *and we æt þæm ytmestan dæge eall agyldan sceolan *þæt* he us ær on eorþan sealde, & he us þonne forgyldeþ swa we nu her doþ, ge gódes ge yfeles. Men þa leofestan, for hwon ne magon we geþencan, gif we áne hwile beoþ on hwylcum earfoþum þær we ures feores ne wenaþ, *þæt* we þonne his áre biddaþ, & us biþ þonne leofre þonne eal eorþan wela, gif he us arian & miltsian wile? for hwon ne magon we geþencan hwylc *þæt* wite biþ, þe næfre nænig ende ne becymeþ? 'Þonne manige ic nu mid godcundre stefne,' cwæþ se æþela lareow, '*þæt* ge eow alesan of eowrum synnum, ær þon þe ge deaþe swelton;' forþon þe hit nu swiþe nealæceþ urum ende-dæge; & us is swiþe uncuþ hwæt·ure yrfewcardas & lastweardas getreowlices dón willon æfter urum life, gif we hit

It is right that he who refuses a tenth God should only leave him a tenth.

* p. 57.

All the earth is God's, and all things in it are in his power.

[1] Read *hlyweþ*.

* p. 58.

We must hereafter render an account of all that has been given us.

previously we ourselves have been negligent, because few are they who are true to the dead. Of a truth, I tell you, whosoever will not love the Lord, and for his sake distribute his goods, shall be deprived of them by the Lord with great severity. And as many poor men as die in the neighbourhood of the rich and wealthy, and because he will not give them the tenth part of his wealth, of all those men's death shall he be guilty and a murderer before the throne of the eternal Judge, because that he wretchedly and arrogantly previously kept his wealth, and refused it to the Lord's poor. Let the man who desires to obtain the heavenly blissfulness, ever rightly give the tenth of his goods to God, and distribute his alms even from the nine remaining parts, and give to poor men the remains of his table, and his old garments. Then shall it be hereafter kept for him in the heavenly treasury; and whatever God may give us more than we shall necessarily make use of, let us always bestow it upon those that have less. He does not give it to us in order that we should hide or give it ostentatiously, or to any men who do not love God much, but we must give it to God's church, and bestow it upon the poorest men. Then is that a good thing here in this world, and also in the world to come. Riches, and great ostentation, and unrighteous greed, and denying the poor, are very great sins before God. Forsake, now, the deceitful riches and the unlawful acquisitions, as the saints did who, in this life, sought naught nor yearned to have aught but that they might bring into the exaltation of heaven all that they had gained on earth through God's assistance. It is not forbidden you, however, to possess wealth, if ye acquire it aright, because it is very acceptable to God that ye should give to poor men, and with your wealth so merit it as to obtain the everlasting joy in which the Lord is with his saints, and with all those that will observe and perform his behests. To the Lord be praise, and glory, and peace in eternity, for ever, world without end. Amen.

sylfe ær agimcleasiaþ; forþon syndon feawa þe þæm deadan getreowe weorþon. *Soþ is *þæt* ic eow secgge, swa hwylc man swa nele Drihten lufian, & his æhta for his naman dælan, þonne genimeþ hi Drihten mid mycclum teonan on him, & swa feala earmra manna swa on þæs rícan neaweste & þæs welegan sweltaþ, & he him nele syllan his teoþung-sceatta dǽl, þonne biþ he ealra þara manna deaþes sceldig & myrþra beforan þæs ecan Deman heahsetle; forþon þe he heold ǽr his æhta him to wéan & to wlencum, & forwyrndon þam Drihtnes þearfum. Se mon se þe wile þone heofonlican geféan begytan, agife he symle mid rihte þone teoþan sceat Gode, & dæle þeah his ælmessan forþ of þon nigeoþan dælon, & sylle earmum mannum h[i]s beod-lafa, & his ealde hrægl, þonne biþ hit eft him togeanes gehealden on þæm heofonlican goldhórde. & swa hwæt swa us God sylle mare þonne wé nede brucan sceolan, dǽlon we *þæt* symle þæm þe læsse habban; ne sylþ he hit us to þon *þæt* we hit hydon, *oþþe to gylpe syllan, sam hwylcum mannum þe naht swiþe God ne lufiaþ; ah we hit sceolan syllan to Godes cyrican, & þæm earmestum mannum dǽlon, þonne is *þæt* god, ge her on worlde, ge eac on þære toweardan. Þa welan, & *þæt* myccle gylp, & seo únriht-gitsung, & *þæt* man þæm earman forwyrne, *þæt* is eal swiþe mycel synn beforan Gode. Wiþsacaþ nu þam leasum welum, & þam únalyfdum gestreonum, swa þa halgan dydon þe on þyssum lífe naht ne sohton ne ne gyrndon to hæbbenne, buton *þæt* hi on heofona heanessum gebrohton eal *þæt* hi on eorþan begeaton þurh Godes fultum. Nis eow þonne forboden *þætte* æhta habban, gif ge þa on riht strenaþ; forþon Gode is swiþe leóf *þæt* ge þá earmum mannum syllon, & mid eowrum æhtum geearnian *þæt* ge þone écan geféan begytan motan, þe Drihten on is mid his halgum, & mid eallum þam þe his bebodu healdan willaþ & gelæstan; þæm Drihtne sy lof, & wuldor, & sibb, on écnesse in ealra worlda world, á buton ende. Amen.

* p. 59.

He who will not give his tithes for the sake of the poor is a murderer.

Let us ever give to the poor of our abundance.

* p. 60.

Give not ostentatiously.

The lawful acquisition of property is not sinful, for with it we may earn everlasting joy.

V.

THE FIFTH SUNDAY IN LENT.

Here is related how the excellent teacher spake and said, 'Dearest men, it behoveth us first to hear the words of holy writ, and afterwards to give and yield meet fruits.' What use is it for a man to listen earnestly to the words of the holy gospel, if he will not have and hold them in his heart? if nevertheless the root of the holy record be pulled up and removed from his heart? How may he then have and hold spiritual fruit, if he will not believe in God, and with sincere heart bear in mind and consider how David the Psalmist began to ponder and think as to what were the works and deeds of the good man? And he therefore thus spake: 'The man who speaketh truth with his mouth, and sincerely thinketh it in his heart, and truly performeth it, and puts down the deceitful words of his tongue—he is the man who hath and holdeth the belief of God's kingdom, because he would not deceive his neighbour through treacherous words.' It is the practice of many a man ever to say to his neighbour the words that he thinketh may be most pleasant for him to hear, and nevertheless, at the same time, he taketh thought how he may most easily betray him through the sweetness of those words. It is the devil's practice ever to betray the unwary through the sweetness of sins, and he will afterwards recompense him for it all cruelly and ill. There are many men who joyfully hear the words of the holy lore, and yet quickly forget, what they a little before, with anxious ears and with inward thought, had heard related and told. Wherefore they neither bear nor have with them spiritual fruit, because that the holy seed, which previously was proclaimed and told them by the mouth of the teacher, has faded and died in them, therefore the hearing and the zeal is of no use to the

V.

DOMINICA* V. IN QUADRAGESIMA.

* p. 61.

Her segþ hu se æþela lareow wæs sprecende; he cwæþ, 'Men þa leofestan, ærest us gedafenaþ þæt we gehýron þa wórd haligra gewrcota, & syþan æfter þon ful medomne wæstm agifan & agildan.' Hu nyt biþ þæm men þeh he geornlice gehyre þa wórd þæs halgan godspelles, gif he þá nel on his heortan habban & healdan, gif þeh se wyrtruma þære halgan gesegene of his heortan biþ alocen & onweg anumen? Hu mæg he gastlicne wæstm þonne habban & healdan, gif he ne wile hine him to Gode gelyfan, & mid inneweardre heortan gemunan & geþencan hu Dauid se scalmsceop ongan smeágan & þencan, hwylce þæs gódan mannes weorc & his dæda wæron; & he forþon þus cwæþ: 'Se mon se þa soþfæstnesse mid his múþe sprecþ, & hie on his heortan georne geþencþ, & he hi fullice gelæsteþ, & he afylleþ þa inwitfullan wórd of his tungan, þæt beoþ *þa men þa þe Godes rices geleafan habbaþ & healdaþ; forþon hi noldan heora nehstan beswican þurh þa facenfullan wórd.' Maniges mannes wise biþ þæt he wile symle to his nehstan sprecan þa wórd þe he wenþ þæt him leofoste sýn to gehyrenne, & þonne hwæþere þencþ hu he hine eþelicost beswican mæge þurh þa swétnesse þara wórda; deofles wise biþ þæt he wile symle þone únwaran man beswican þurh þa swétnesse þara synna, & eft he wile hit him mid grimnesse & mid yfele eall forgyldan. Manige men beoþ þe þa wórd þære halgan gesægene lustlice gehyraþ, & þeah hrædlice hie forgytaþ þæt hie hwene ær ymbhygdigum earum & ingeþancum gehyrdon reccean & secggan. Forþon hie gastlicne wæstm ne beraþ, ne mid him nabbaþ; forþon þe þæt halige sæd on him gedwân & gewât, þæt him ær of þæs lareowes muþe wæs bodad & sægd; forþon seo ge*hyrnes & seo geornnes ne biþ nyt on þæm ungelyfdum mannum, & on þæm gymeleasum; swaþ

We must bring forth fruits meet for repentance.

David describes the good man as one who will not deceive his neighbour. Ps. xv. 3, 4.

* p. 62.

It is the devil's habit ever to betray the unwary.

Hearing and zeal is of no use to the unbelieving and negligent.

* p. 63.

unbelieving and careless men, as David the Psalmist has said. Many men there are who, before other men, begin to do a little good and quickly abandon it. Wherefore Christ himself has said that he will not hear the negligent and forgetful man's prayers. It is all to no purpose for a man to eat good meat, or at a feast to drink the best wine, if it happeneth that he afterwards spews up and loses that which he previously received for enjoyment, and for the advantage of his body. So, then, we must not unwarily relinquish the spiritual teaching by which our soul liveth and is fed. As the body cannot live without meat and drink, so then the soul, if she be not spiritually fed with God's word, will perish through hunger and thirst. Therefore much more ought we to take thought of spiritual than of carnal things. As the body will depart from the things of this world, even so will the soul live with spiritual things in eternity. She will again receive her body at the last day, and with it shall atone for all the deeds of the body. Many men there are whose hearts are hard, who hear the divine instruction, and, though they are often preached to and addressed, become negligent. These, hereafter, on the terrible doomsday, shall be unable to make any excuse, but shall then, along with devils, fall into eternal torment. Wherefore let us withdraw our minds from the love of this world's sinful indulgences and desires, lest this world's love cut us off from the enjoyment (love) of eternal life and everlasting light, in which God dwelleth with his saints in heaven and with all the souls who here in this world shall rightly turn to God, and with pure heart confess their sins and make amends toward God. Lo! we know that all the glory and comeliness (beauty) of this life hieth and hasteneth to an end, for the body grows old, and its beauty fades and returns to dust. So, then, the glory and comeliness of the soul, that in eternity dwelleth in the joy of heaven's kingdom, there rejoiceth and shineth with Christ. Wherefore, dearest men, I pray and beseech each of you to contemplate himself in his heart with silent mind, what the mortal body is like when the soul is gone, and the beauty which he loved here in this world—like to the flowering tree and blooming flowers. We know

Dauid se sealmsccop cweþende wæs. Manige men beoð þe beforan oþrum mannum hwæt hugu god begangaþ, & raþe hie hit ánforlætaþ; forþon þe Crist sylfa cwæþ *þæt* he nelle gehyran þæs gimeleasan, & þæs forgytenan mannes gebedrædene; ne *þæt* to nahte nyt ne biþ *þæt* man gódne mete ete oþþe *þæt* betste wín on gebeorscipe drince, gif *þæt* gelimpeþ *þæt* he hit eft spiwende anforlæteþ, *þæt* he ær to blisse nam & to lichoman nyttnesse; swa we þonne þa gastlican lare unwærlice ne sceolan ánforlætan, þe ure saul bíg leofaþ & feded biþ; swa se lichoma buton mete & drence leofian ne mæg, swa þonne seo saul, gif heo ne biþ mid Godes worde feded gastlice hungre & þurste heo biþ cwelmed. Forþon myccle *swiðor we sceolan þencan be þæm gastlicum þingum þonne be þæm lichomlicum. Se lichoma on[1] þisse worlde þingum gewíteþ, swa þonne seo saul mid gastlicum þingum on ecnesse leofaþ; seo eft onfehþ hire lichoman on þæm ýtmestan dæge, & mid þæm sceal béon riht agyldende for ealles þæs lichoman dædum. Manige men beoð heardre heortan þe þa godcundan láre gehyraþ, & him mon þa oft bodaþ & sæg[þ], & hi hi þonne agimeleasiað; þa þonne eft nænige láde gedón ne magon on þon bifigendan domes dæge, ah sceolon þonne mid deoflum in ece wíte gefeallan; forþon bégan we úre mód from þære lufan þisse worlde synlustum & gitsungum, þe læs us þisse worlde lufu aþeode from þære lufe þæs ecan lifes, *& þæs ecan leohtes þe God mid his halgum on heofenum ón wunaþ, & mid eallum þæm saulum þe her on worlde mid rihte to Gode gecyrraþ, & heora synna mid hluttre mode geondettaþ, & wið Gode gebetaþ. Hwæt we witon *þæt* ælc wlite & ælc fægernes to ende efsteþ & onetteþ þisse weorlde lifes; forþon se lichoma ealdaþ & his fægernes gewíteþ & on dust biþ eft gecyrred, swa þonne se wlite & seo fægernes þære saule þe on ecnesse wunaþ on heofena rices gefeán, & þær mid Criste blisseþ & scíneþ. forþon, men þa leofestan, ic eow bidde & halsige *þæt* ánra manna gehwylc[2] sceawige hine sylfne on his heortan, swigende mode, hwylc se deadlica lichama biþ, þonne seo saul of biþ, & seo fægernes þe he her on worlde lufade, swylc þes blowenda wudu *& þas blowendan wyrta. We*

Christ will not listen to careless prayers.

The soul must be fed on spiritual things. * p. 64.

[1] *Read* of.

The negligent shall be tormented with devils for ever.

Let us forsake the love of the world, for this world's beauty soon comes to an end, so does that of the body. * p. 65.

[2] *MS.* gehywylc.

The soul lives for ever. * p. 66.

that Christ himself said by his own mouth, 'When ye see growing and blowing all the fruits of the earth, and the fragrant odours exhaling from plants, then soon afterwards they shall dry up and dwindle away on account of the summer's heat.' So is it like to the nature of man's body when youth first bloometh and is fairest; then quickly the beauty fadeth and turneth to old age, and afterwards he is troubled by sorrow and by various aches (ailments) and infirmities. And the whole body loatheth to perform those youthful lusts that he aforetime so earnestly loved, and which were sweet to him to perform. Then, again, they shall appear very bitter to him, after that death shall come to him to announce God's judgment. The body then, shall be turned to the strongest and foulest stench, and his eyes shall then be sealed up, and his mouth and his nostrils shall be closed, and then with difficulty will the dead man be kept in proximity to any living man. Where shall be the vain desires then, and the sweetnesses of the carnal lust which he previously loved so heartily? Where shall be the feastings then, and the vanities, and the immoderate mirth, and the false vaunting, and all the idle words to which he aforetime wickedly gave utterance? All those shall pass away as a cloud and as a stream of water, and shall never again make their appearance. Such shall be the end of the body's comeliness, which now foolish and unwise men much love, because they do not consider how late they were born into this world, and how soon they must again depart from it; and in what pain they were conceived by their mothers, and in what toil they shall afterward live, and how this world each day decayeth and hasteneth to an end. What else is the life of this world but a little interval or delay of death? As the long illness of the sick man when God will not permit him to live in ease, nor yet may he die, and nevertheless until death he afflicts him, so is this earthly life. Truly, indeed, may we think that it (life) is death's interval rather than life's. What man is he that may number all the pains and the diseases that man is born to? In sin he is conceived, and he is brought forth in his mother's pain. He is nurtured in hunger, in thirst, and in cold. In toil and in sweat he liveth. In weeping, and in sadness, and in pain

witon þæt Crist sylfa cwæþ þurh his sylfes muþ, 'Þonne ge gescoþ growende & blowende ealle eorþan wæstmas, & þa swetan stencas gestĭncaþ þara wuduwyrta, þa sona eft adrugiaþ & fórþ gewitaþ for þæs sumores hæ̆ton.' Swa þonne gelice bið þære menniscan gecynde þæs lichoman, þonne se geogoþ-hád ærest bloweþ & fægerost bið, he þonne ráþe se wlite eft gewîteþ & to ylde gecyrreþ, & he þonne siþþon mid sáre geswenced bið, mid mislicum ecum & tyddernessum; & eal se lichoma geúnlustaþ þa geogoðlustas to fremmenne þa þe he ær hátheortlice lufode, & him swete wæron to aræfnenne. Hie him þonne eft swiþe bitere þencaþ, æfter þon þe se deað *him tocymeþ Godes dóm to abeodenne. Se lichoma þonne on þone heardestan stenc & on þone fulostan bið gecyrred, & his eagan þonne beoþ betynde, & his muþ & his næsþyrlo beoþ belocene, & he þonne se deada byð úneaþe ælcon men on neaweste to hæbbenne. Hwær bið lá þonne se idla lust, & seo swetnes þæs hæmedþinges þe he ær hatheortlice lufode? Hwær beóþ þonne þa symbelnessa, & þa idelnessa, & þa ungemetlican hleahtras, & se leasa gylp, & ealle þa idlan wórd þe he ær unrihtlice út forlét? Ealle þa gewitaþ swa swa wolcn, & swa swa wæteres stream, & ofer þæt nahwær eft ne æteowaþ. Þyllic bið se ende þæs lichoman fægernesse, þe nu dysige men & unwîse swiþe lufiaþ; forþon hi ne besceawiaþ nó hu late hi on þysne middangeard *acennede wurdon, & hu ráþe hi him eft of gewitan sceolan, & on hwylcum sáre hi acennede fram medder wærun, & on hwylcum geswince hie eft lifiaþ, & hu þes middangeard daga gehwylce fealleþ & to ende efsteþ. Hwæt is þæt lĭf elles þysses middangeardes buton lytelu ylding þæs deaþes? Eal swylce seo lange mettrumnes biþ þæs seocan mannes, þonne hine god forlætán nele eþelice lifian, ne he þeah swyltan ne móte, & swa þeah hwæþere oþ þone deaþ he hine tintregaþ, swylc is þæt lĭf þysses middangeardes. Swyþe soþlice we magon geþencan þæt hit biþ deaþes ylding, swiþor þonne lifes. Hwylc man is þæt mæge arîman ealle þa sár & þa brocu þe se man to gesceapen is? On synne he bið geeacnod, & on his modor sáre *he bið acenned, on hungre, & on þurste, & on cyle he bið afeded, on gewinne & on swate he leofaþ, on wope & on

Trees and flowers betoken the transitory state of man.

Youth is followed by old age with its various ailments.

* p. 67.

At death the body is too foul to be kept amongst the living.

* p. 68.

Life is only a short respite from death.

The sorrows of human life.

* p. 69.

his body must here abide, and then the sinful shall end his life in the sulphurous fire of hell. Woe to those men, then, that consider not the miseries of this world to which they are ordained, and will not be mindful of the day of their departure, nor of the fearful Day of Doom, and will not trust in the eternal glory of the heavenly kingdom, nor perceive that they were at first created in the image of God, and also for eternal life, and not for eternal death. And they do not consider that the door of the heavenly kingdom is ever open to those who believe and do aright, and also shut to those who are sinful and act unrighteously. And they do not consider that the greedy hell is ever open to devils and to those men who now live after the devil's lore, that is, murderers, perjurers, and those who commit adultery with other men's wives, and with those persons that are consecrated as brides to Christ after that they have been covered with the consecrated veil. It is said that the same adversary that previously taught them to sin, will afterwards torment them with great torments, unless they previously will amend their lives. Wherefore, said the eminent teacher, that they should with fasts, and with prayers, and with shedding of tears overcome all the devil's will. In hell are thieves, chiders, covetous men, who deprive men wrongfully of their property, proud men, and magicians who practise enchantments and deceptions, and deceive and mislead unwary men thereby, and wean them from the contemplation of God by means of their sleights and deceptions. There are also evil reeves (governors) who now give wrong judgments, and pervert the right laws of just men, which aforetime were rightly instituted. Concerning those judges Christ himself hath spoken. He said, 'Judge now, as ye will that ye should be judged again at the last day of this world.' Verily, the evil judge receiveth a paltry reward, and perverteth the righteous judgment for sake of the reward. It is said, then, that he shall receive eternal condemnation along with devils, because he previously, in this world, performed his own will; and then shall he abide endlessly in eternal torments, where he shall then have boiling flames, and anon the severest cold; all grief, strife, hunger, thirst, weeping, wailing, and miseries

ûnrotnesse & on sare his lichoma sceal her wunian; & þonne se synnfulla on þæm helle fyre cwicsusle his lîf geendaþ; wa biþ þonne þæm mannum þe ne ongytaþ þisse worlde yrmþa, þe hie to gesceapene beoþ, & hie nellaþ gemunan þone dæg heora forþfore, ne þone bifgendan domes dæg, ne hie ne gelyfaþ on *þæt* ece wuldor þæs heofenlican rices; ne hie ne ongytaþ *þæt* hi on fruman to Godes hiwunga gesceapene wæron, & eac to þon ecan lîfe, næs na to þon ecan deaþe; & hie ne besceawiaþ *þætte* â seo duru þæs heofonlican rices biþ ontyned þæm rihtgelyfendum monnum & þæm riht dôndum; & eac swa heo biþ *belocen þæm synnfullum mannu*m & þæm unrihtwyrcendum. & hie na ne besceawiaþ *þæt* se gifra helle biþ â open deoflum & þæm mannu*m* þe nu be his larum lifiaþ, *þæt* beoð, myrþran, & mân-swaran, & þa þe wôhhæmed nu begangaþ mid oþerra ceorla wîfum, & mid þæm mannum þe beoþ Criste to brydum gehalgode, seoþþan hi mon mid þæm halgan wrigelse bewrihþ. Sægd is *þæt* se ilca wiþerwearda þe him ær þa synna lærde, *þæt* se hi mote eft mid mycclum witum wîtnian, buton hie hit ær gebeton willon; þonne cwæþ se æþela lareow *þæt* hi mihton mid fæstenum, & mid gebedu*m*, & mid teara gytum, ealne deofles willan oforswiþan. On helle beoþ þeofas, & flyte*ras, & gitseras þe on mannum heora æhta on wôh nimaþ, & þa oformodan men, & þa scinlæcan þa þe galdor-cræftas & gedwolan begangaþ, & mid þæm unwære men beswicaþ & adwellaþ, & hi aweniaþ from Godes gemynde mid heora scinlacum, & gedwolcræftum; þær beoþ eac yfele gerefan þa þe nu on wôh demaþ, & rihte domas soþfæstra manna onwendaþ, þa þe ær rihtlice gesette wæron. Be þæm demum Crist sylf wæs sprecende; he cwæþ, 'Deme ge nu, swa swa ge willon *þæt* eow sy eft gedemed on þon ytmæstan dæge þisse worlde.' Cuþlice se yfela dema onfeþþ medmycclum feo, & onwendeþ þone rihtan dôm for þæs feos lufon. Sægd is þonne *þæt* he onfô *þære ecan genyþerunga mid deoflum; forþon þe he ær on þissum middangearde his willan worhte, & þonne sceal on ecum witum wunan[1] abuton ende; þær he hæfþ weallendene lêg, & hwilum cyle þone grimmestan, eal sâr & sace, hungor & þurst, wôp & hreâm, & wcana mâ þonne

Man was first created for eternal life.

* p. 70.

Hell is ever hungering for devils, murderers, perjurers, &c.

In hell shall be thieves, contentious and covetous; magicians and iniquitous rulers.

* p. 71.

The wicked judge shall be punished with the severest torments.

* p. 72.

[1] *So in MS.*

more than is possible for any man's invention to recount. There need be never hope for any light, nor for a friend who may ever deliver him from the power of the grim devil because of the opposition he made against God, and because he would not believe in the teaching of God's books. Wherefore, dearest men, it is very needful for us to know that Judas is now tormented by devils in eternal torments, because he sold Christ for the sake of a bribe. So, then, with him now must burn those who despise their own souls for the sake of meed, and love unrighteous gains. They have the name of judges, but the actions of thieves; for they are, among themselves, ravenous wolves, when, for the sake of bribes, they condemn the innocent poor. To them was injunction rightly given to punish ever with severity wicked doers—thieves, manswearers, adulterers, those who practise divination and will not forsake it; those men should the judges severely chastise. But, nevertheless, all judges are not here spoken of alike, for some are much readier to correct God's people than they are to rob the poor and the innocent, and they give their judgments through the fear of God and of his saints, much more than for the sake of bribery. And they shield the innocent and judge severely the guilty. Those judges are rather to be praised than blamed, for they desire to lead aright the unbelieving men who now thoughtlessly and heedlessly serve God. Those judges are, by God's favour, everywhere, both that they may guard themselves from sins, and also set right others that sin. Therefore, on doomsday they shall hear from God this word which he shall speak: 'Thou good and faithful servant, go thou now into the eternal joy of the heavenly glory which thou previously in this world didst earn, by belief in me and my saints, and by a right understanding.' Then must each of us bear his deeds before the throne of Christ, and of all his saints, and then we must yield account for the deeds of our whole life, which we ever ere wrought in this world; wherefore we must now preserve ourselves from great sins, so that we may the easier amend the venial ones. Many men ween that murder is the greatest sin, but we must be aware that there are murders of three kinds. The first is for a man to have

æniges mannes gemet sy *þæt* hie ariman mæge. Ne þearf he þær næfre leohtes wenan, ne þæs freondes þe hine æfre of þæs grimman deofles gewealdum alesan mæge; for þæm gewinne þe he ær wiþ God wan & godes boca lare gelyfan nolde; forþon, men þa leofestan, us is mycel þearf to witenne *þæt* Iudas nu is cwylmed mid deoflum on þæm ecum witum; forþon þe he Crist bebohte for*feos lufon; swa þonne nu mid him byrnan sceolan þa þe heora sylfra saula forhycggaþ for feos lufan, & unrihtgestreon lufiaþ. Hi habbaþ demena naman, & sceaþena dæda; forþon hi beoþ betuh him sylfum slitende wulfas, þonne hie for feos lufan earmne fordemaþ buton scylde. Him wæs mid rihte beboden *þæt* hi sceoldan symle þæm ûnriht dóndum mid grimnesse steran, þeofum, & mánswarum, & unriht-hæmendum, & þæm mannum þe gedwol-cræftas begangaþ, & þæs geswican nellaþ; þam mannu*m* sceolan þa deman grimlice styran. Nis *þæt* no be eallum demum gelice to secggenne; forþon þe sume myccle swiþor rihtaþ Godes folc þonne hie reafian earme & ûnscyldige, & hie demaþ heora domas *mid Godes ege, & mid his haligra, swiþor myccle þonne for feos lufan; & hie gescyldaþ þa unscyldigan, & þa scyldigan þearlwislice demaþ. Þa deman beoþ swiþor to herigenne þonne to leanne; forþon hi willaþ styran þæm ungelyfedum mannum þa þe nu unwærlice & gemeleaslice Gode hyraþ; þa deman beoþ on Godes fultome æghwær, ge *þæt* hie him selfum heora synna bebeorgaþ, ge eac oþre syngiende rihtaþ. Forþon on domes dæg hi beoþ from Gode þysne cwide geherende þe he cwiþ: 'Þu goda þeow, & þu getreowfulla, ga þu nu on þone ecan gefean þæs heofonliçan þry*mmes*, þe þu ær on worlde mid geleafan to me & to minum halgum, mid rihtum *ond*gite geearnodest.' Þonne sceal ure anra gehwylc beran his dæda beforan Cristes healsettle, & ealra his haligra, & þonne we sceo*lan riht agyldan for ealles ures lifes dædum þe we æfre ær geworhtan on þisse worlde; forþon us syndon nu to bebeorhgenne þa mycc[1]llan synna, *þæt* we þe eþelicor þa medmyclan gebetan magon. Manige men wenaþ *þæt* morþor sy seo mæste synne; ac us is to witenne *þæt* þreora cynna syndon morþras, *þæt* is þonne *þæt* ærest, *þæt* man to oþru*m* læþþe hæbbe,

Judas is now in hell for taking a bribe.

* p. 73.

Unjust judges are like wolves.

All judges are not unjust.

* p. 74.

Many are deserving of praise on account of their equitable actions.

* p. 75.

[1] *So in MS.*

Three kinds of murder.

enmity towards another, and to hate him and to backbite him. Wherefore it is a very great sin for one man to hate another and to slander him. It has been said that it is the root of all other sins. Very seldom will a man confess that he is envious or slanderous. The man who killeth another and immediately convinces himself that he has committed a great crime and a great sin—many such men, then, oft turn to penitence and to confession, and pray to our Lord for forgiveness; for there is no doubt that he will grant forgiveness to those who desire to merit it. The envious and the slanderous, indeed, though they be guilty of murder, do not believe that they are guilty of any sin. The envious do not perceive their guilt, though they are worthy of death, therefore they never pray to God for forgiveness. This deadly vice is to be shunned by us all, lest it sink us into hell's abyss. Verily, the glory of this world is brief and transitory, (but) the glory of the Lord and his kingdom continueth for ever. There is that eternal light without darkness; there is youth without age; there is that excellent life without ending; there is joy without sadness; there no hunger shall be, nor thirst, nor wind, nor storm, nor the noise of water. There shall be no separation of loved ones, nor reunion of those at enmity, but there shall be eternal rest, and the festivity of saints shall last there for ever. There is that unspeakable kingdom which God giveth to all those that will love him. Let us love him, then, with all our heart's might, then will he love us in heaven with all his saints. Ever, to all ages, be to our Lord praise, and glory, and honour, without end, everlastingly. Amen.

VI.

PALM SUNDAY.

Here is related, dearest men, concerning the honour of this holy time, how that the merciful Lord and the Redeemer of mankind so humbled himself that he descended from the exaltation of the paternal glory into this earth, because that he would suffer for the salvation of all men and release us from the devil's servitude, and reveal to us his power and

& hine hatige, & tæle behindan him sylfum; forþon seo synn biþ swiþe mycel þæt man oþerne hatige & tæle; sægd is þæt hit sy wyrtruma ealra oþerra synna. Swiþe seldon ænig man wile beon andetta þæt he æfestig sy, oþþe tælend. Se mon se þe oþerne acwelþ, & instæpes hine sylfne ongyteþ, þæt he mycel mán & myccle synne gedon hæbbe—monige men þonne oft to dædbote & to andetnesse gecyrraþ, & him forgifenesse æt urum Drihtne abiddaþ; forþon nis nan tweo þæt he forgifnesse syllan nelle *þam þe hie geearnian willaþ. Witodlice þa æfstigan men, & þa tælendan, þeh hi sýn þæs morþres scyldige, hi hit him to nanre synne ne gelyfaþ; þa æfstigan, þeah hi sýn deaþes scyldige, hie heora scylda ne ongytaþ; forþon þe hie næfre forgifenesse æt Gode ne biddaþ. Þeo deaþ-berende uncyst us is eallum to onscunienne, þe læs hi us besencean on helle grund. Cuþlice þæt wuldor þysses middangeardes is sceórt & gewitende; Drihtnes wuldor þonne, & his rice þurhwunaþ on ecnesse. Þær is þæt ece leoht buton þeostrum. Þær is geogoþ buton ylde, þær is þæt æþele lif buton geendunge, þær is gefea buton únrotnesse, ne biþ þær hungor, ne þurst, ne wínd, ne gewenn,[1] ne wætres sweg, ne þær ne biþ leofra gedál, ne laþra gesamnung; *ac þær biþ seo ece ræste, & haligra symbelnes þær þurhwunaþ; þær is þæt únasecggenlice rice þe God syleþ eallum þæm þe hine lufian willaþ. Lufian we hine þonne mid ealre ure heortan megolnesse, þonne lufaþ he us on heofenum mid eallum his halgum. á to widan feore sy urum Drihtne lof, & wuldor, & weorþmynd, ábuton ende, on ecnesse. Amen.

Hatred, envy, and slander are equal to murder.

* p. 76.

Envy is a deadly sin.

The joys of the eternal kingdom.

[1] *The letters we are not very clear.*

* p. 77.

VI.

DOMINICA SEXTA IN QUADRAGESIMA.

Her sægþ, men þa leofestan, be þisse halgan tíde arwyrþnesse, hu se mildheorta Drihten, & se Alysend þysses menniscan cynnes hine sylfne geeaþmedde þæt of hehþe þæs fæderlican þrymmes to eorþan astag, to þon þæt he wolde þrowian for ealra manna hæle, & us gefreolsian from deofles þeowdome, & us

Christ came to release us from the devil's bondage.

his will; and how with undaunted mind he drew nigh to the place in which he should suffer for our redemption and for the humiliation of the devil. On this day our Lord Jesus was honoured and praised by the folk of the Jews, because they perceived that he was Christ the Saviour, through the marvellous work of raising Lazarus from the dead on the fourth day of his being entombed. Then they did bear before him blowing palm-twigs, because it was a Jewish custom when their kings had obtained victory over their foes and were returning home again, to go to meet them with blowing palm-twigs in honour of their victory. And it was very fitting that our Lord did so in like manner, because he was the king of glory. This day they called the day of victory. The name denotes the victory by which the triumphant Lord withstood the devil, when that he by his death overcame the eternal death, as he himself spake by the prophet—he said, 'O death, I will be thy death, and I will be thy sting in hell.' A great sting put our Lord in hell when he descended thither and spoiled (harrowed) hell, and led away from thence the souls of the just, and delivered from the devil's power, those whom from the beginning of the world he had there gathered together in bondage. He led them away from hell's abyss unto the exalted majesty of heaven's kingdom. John, the beloved disciple (of our Lord), has made it known to us in the gospel, and thus spoke—'Jesus came six days before the Jewish Easter to Bethany, where Lazarus had died, and raised him from the dead.' Martha, his sister, then made preparation for the evening repast for the Saviour; and her sister, whose name was Mary, sat at the Saviour's feet, for she would hear his words and his teaching. Martha was desirous to minister to the Saviour to his satisfaction. She stood before him and said unto him, 'Why wilt thou not heed that my sister leaveth me alone to serve? speak to her that she may help me.' The Saviour answered her and said, 'Martha, Martha, be thou heedful and mindful of the things of Mary, that is, that thou at all times perform the will of God, which is the one best thing wherewith thou mayest please God. Mary hath chosen the best part, which shall never be taken from her.' Lazarus was then sitting alone with the Saviour

ætcowan his mihte & his willan; & hu, unforhte mode, he genealæhte þære stowe þe he on ðrowian wolde [*for ure] onlesnesse, & deofles genyþerunge. On þyssum dæge ure Drihten Hælend wæs weorþod & hered from Iudea folce; forþon þe hie ongeaton *þæt* he wæs Hælend Crist, þurh *þæt* wundor-geweorc þe he Lazarum awehte of deaþe þy feorþan dæge, þæs þe he on byrgenne wæs. Þa bæron hie him togeanes blowende palmtwigu; forþon þe hit wæs Iudisc þeaw, þonne heora ciningas hæfdon sige geworht on heora feondum, & hie wæron eft ham hweorfende, þonne eodan hie him togeanes mid blowendum palmtwigum, heora siges to wyorþmyndum. Wel *þæt* gedafenode *þæt* Drihten swa dyde on þa gelicnesse; forþon þe he wæs wuldres cyning. Þysne dæg hie neimdon siges dæg; se nama tacnaþ þone sige þe Drihten gesigefæsted wiþstod deofle, þa he mid his deaþe þone ecan deaþ oferswiþde, swa he sylf þurh þone witgan sægde; he cwæþ, 'Eala deaþ, ic beo þin deaþ, & ic beo þīn bite on helle.' *Mycelne bite Drihten dyde on helle þa he þyder astag, & helle bereafode, & þa halgan sauwla þonon alædde, & hie generede of deofles anwalde, þa he to þeowdome þyder on fruman middangeardes gesamnode wæron. He hie eft alædde of helle grunde on þa heān þrymmas heofona rices. Iohannes, se deora þegn, us cyþde on þæm godspelle, & þus cwæþ: 'Hælend cwom syx dagum ær Iudea eastrum, to Bethania þær Lazarus wæs forþfered, & he hine awehte of deaþe.' Martha his sweostor þa gearwode þam Hælende æfen-gereordu; & hire sweostor gesæt big Hælendes fotum, þære nama wæs Maria; forþon þe heo wolde gehyran his word & his lare. Martha wæs geornful *þæt* heo þon Hælende to gecwemnesse þegnode; heo gestōd beforan him, & him tocwæþ, 'Hwȳ nelt þu geman *þæt* mīn sweostor me læt ane þegnian? cwæþ to hire *þæt* heo me fultumie.' Hælend hire þa *ond*swarode, & cwæþ, 'Martha, Martha, wes þu bēhydig & gemyndig Marian þinga, *þæt is, þæt* þu scealt on æghwylce tid Godes willan wercan, *þæt* ān þe is selost *þæt* þu Gode licie. Maria hire geceas þone betstan dæl, se ne biō næfre fram hire afyrred.' Lazarus þær wæs ana sittende mid Hælende, & mid

* p. 78.

On Palm Sunday Jesus was honoured by palm-twigs, in token of his royal victory over death.

Christ was the sting of death when he harrowed hell.

* p. 79.

Six days before Easter Jesus visited Bethany where he had raised Lazarus from the dead.

* p. 80.

and his disciples. Mary took a pound of precious ointment and anointed the feet of the Saviour and afterwards dried them with her locks. Then was all the house filled with the sweet smell of the precious ointment. One of the Saviour's disciples named Judas Iscariot, because he came from the town called 'Scariot,' was then exceedingly angry and said, 'Why should this ointment thus be put to loss? easily might it have been sold for three hundred pence, and that distributed to poor men.' He said not that because he took any thought for needy men, but because he was a covetous man and the most wicked thief, wherefore the apostles allowed him to carry their wallets, because they wished thereby to try his covetousness. [But] he was also the worst covetous man, because he sold for money the Lord of heaven and of all the world. The Saviour then answered him and said, 'Why are ye on account of this deed so grieved? She has wrought a good work upon me. Ye have the poor always (with you) if ye desire to do good, but me ye have not always. But let this deed thus be a witness of my burial. Verily I say unto you, that this gospel shall be said and preached throughout all the world, because this was done in remembrance of me.' When the Jewish folk knew that Jesus was come to the home of Lazarus, then they proceeded thither, nevertheless, not for his (Jesus') sake, but out of a desire of curiosity on account of the miracle, and they wished to see Lazarus, whom he had previously raised from the dead. Then was fulfilled that which aforetime was spoken: 'This people honour me with their words, and yet their heart is far from me.' Then the rulers and the elders purposed to kill Lazarus, because many men believed on the Saviour when he raised him from the dead. Then in the morning came thither a great multitude for the feast-day. Then the Saviour went thence to Jerusalem, and when they saw that, they took blooming palm-twigs and bore them before him, and bowed down to him and honoured him, as is befitting a king; when that he drew nigh to Jerusalem then came he first to the town of Bethphage near Mount Olivet. The Saviour then said to his two disciples, to Peter and John, 'Go now into this village that standeth over against you; then ye shall find there an ass tied and her foal; unloose them and bring them to me. And if any one forbiddeth it you, say that

his þegnum; Maria genam an pund deorwyrþre smerenesse, & smerede þæs Hælendes fēt, & eft mid hire loccum drygde. Þa wæs eall þæt hús gefylled mid þon swetan stence þære deorwyrðan smerenesse. Hælendes þegna sum þa wæs swyþe gebolgen, se wæs haten Iudas se Scariothisca; forþon he com of þæm tune þe Scariot hatte; hē cwæþ, 'To hwon sceolde þeos smyrenes þus beon to lore gedon? eaþe heo mehte beon geseald to þrim hunde penega, & þæt gedæled þearfe[n]dum mannum.' Ne cwæþ he þæt na forþon þe him wære ænig gemynd þearfendra manna, ah he wæs gitsere, & se wyresta sceaþa; forþon þa apostolas hine letan heora seodas beran þæt *hie woldan mid þon his gitsunga cunnian. He wæs eac se wyresta gitsere, þe he gesealde wiþ feo heofeones Hlaford & ealles middangeardes. Hælend him þa *ond*swarede, & cwæþ, 'Tohwon syndon ge þyses weorces swa hefige; god weorc heo wæs wyrcende on me. Symle ge habbaþ þearfan, gif we[1] willaþ tealа dón, ah ge nabbaþ me symle, ac lætaþ þis þus wesan to cyþnesse mīnre bebyrgednesse. Soþ is þæt ic eow secgge, þæt þis godspell sceal beon sægd & bodad geond ealne middangeard; forðon þis wæs gedón on mīn gemynd.' Þæt Iudisce folc þa wiste þæt Hælend com to Lazares ham, fóran þa þyder; næs þeah na for his lufon, ac for fyrwet-geornnesse þæs wundres, & woldan geseon Lazarus þone þe he ær of deaþe awehte. Ða wæs gefylled þæt ær gecweden wæs, 'Þis folc me weorþaþ mid wordum, & is þeah heora heorte feor fram me.' Þa ealdormen þa þohtan, & þa witan, þæt hie woldan Lazarus *acwellan; forþon þe manige men gelyfdon on Hælend þa he hine of deaþe awehte. Þa com þyder on morgen mycel menigo for þon symbeldæge. Hælend þa þonon ferde to Hierusalem, mid þy þe hie þæt gesawon, hie naman blowende palmtwigu, & bæron him togeanes, & him to onluton, & hine weorþodan swa cinige geriseþ. Þa he þa genealæhte Gerusalem, þa becom he ær to Betfage þæm tune neh Oliuetes dune. Hælend þa cwæþ to his twām þegnum, to Petre & Iohanne, 'Gangaþ nu on þas ceasterwīc þe inc ongean standeþ, þonne gemete gyt þær eoselan gesæledc & hirc folan; onsælaþ hie & to me gelædaþ; & gif inc

Mary anointed the feet of the Saviour.

Judas murmured because of the waste.

* p. 81.

He was rebuked by Jesus, who said that Mary's deed was done as a witness of his burial.

[1] *read* ge.

The elders of the Jews sought to kill Lazarus.

* p. 82.

The multitude with palm-twigs accompanied the Lord, who rode on an ass's foal.

the Lord hath need thereof, then forthwith they shall let them go for me.' This came to pass that the prophecy might be fulfilled which was previously spoken, 'Say to the daughters of Sion, that their King cometh, meek and humble, sitting upon an ass, (even) the foal of the animal.' His disciples then did as he bade them, and brought him the ass, and made him sit thereon. All the people that went before him strewed their garments before him. Some took branches from the trees and strewed them in the way. The multitude who went before, and those that followed after, all cried and said, 'Jesus, Son of David, blessed art thou in the name of the Lord, save us on high (Hosanna in the highest).' When that the Saviour then went into the city, all the place was moved, and the citizens cried and said, 'Who is this mighty one that thus magnificently cometh?' The people answered them and said, 'It is the Nazarene prophet of Galilee, who should be praised among all nations and honoured also by the mouth of milk-sucking children.' He then went into Solomon's holy temple and then cast out the shambles of the chapmen, and the seats of the money-changers, and said, 'My house should be called the house of prayer, but ye make it dens for thieves.' Then went to him the blind and the halt, and he forthwith healed them. All this came to pass that we should acknowledge the power of our Lord and honour him with great love. The evangelist has said that the Saviour came to Bethany six days before Easter. By this it is signified that he came in the sixth age into this world to redeem mankind. Our Lord left not this world without instructors any longer than two hundred years, but he sent patriarchs and prophets who should speak of his advent. So he then, on the six days before his passion, manifested various works each day. First, on the Saturday, he raised Lazarus from the dead, and on the Lord's Sunday, which is now present, he was recognised as king and praised, and also by the mouths of children acknowledged and honoured. And on the following day he cursed the figtree, on which he found no fruit; that denoteth the sinful, who have no fruit of good works. On the third

hwâ þæs wiþcweþe, secggaþ *þæt* Drihten þæs ah þearfe, raþe hie mon þonne forlæteþ to me.' Þis wæs geworden, forþon *þæt* se witedom wære gefylled þe ær gecweden wæs, 'Secggaþ Siones dohtru*m* *þæt* heora cining cymeþ, milde & monþwære, & biþ sittende ofor *eoselan folan þæs nytenes.' His þegnas þa dydon * p. 83. swa he hi*m* bebead, læddon him to þone eosol, & gedydon *þæt* he þær on gesittan mihte. Eal *þæt* folc *þæt* þær beforan ferde, streowodan heora hrægl him togeanes, sume naman þa twigu of þæm treowu*m*, & streowodan on þone weg. Seo menigo þe þær beforan ferde, & seo se þær æfte*r* fylgde, ealle hie cegdon, & cwædon, 'Hælend, Dauides Sunu, þu eârt gebletsad on Drihtnes naman, hæl us on heanessum.' Mid þy þe Hælend þa eode on þa ceastre, eal seo burh wæs onstyred, & þa ceasterware cegdon & cwædon, 'Hwæt is þes mihtiga þe her þus mærlîce fereþ?' Þæt folc him *ond*swarode & cwæþ, 'Hit is se Nadzarenisca witga of Galileum, se sceal beon gehered ofor ealle þeoda, & geweorþod ge of cilda muþe meolcsucendra.' He þa inеode on *þæt* halige Salemannes templ, & þa út awearp þa sceomolas þara cypemanna, & þa setl þara mynetera, & cwæþ, 'Mîn hus sceal beon gebedhûs geceged, & ge hit doþ sceaþum to scrafu*m*.' Hi*m* þa to eodan blinde & healte, & he hie raþe gehælde. Eal þis wæs geworden toþon *þæt* we sceoldan ures Drihtnes wundor oncnawan, & mid mycelre *lufan hine arwyrþian. * p. 84. Cwæþ se godspellere, Hælend com syx dagum ær eastru*m* to Bethania; on þon is getacnod *þæt* he com on þære syxtan ylde on þysne middangeard mancyn to alysenne. Ne forlet ure Drihten þysne middangeard na leng buton lareowum þonne twa hund wintra, ac he sende hehfæderas & witgan þa hine toweard[1] sædon; swa he þonne þa syx dagas ær his þrowunga synderlic weorc ælce dæge cyþde, ærest on þæm Sæteres dæge he awehte Ladzarum of deaþe, & on þæm drihtenlican Sunnandæge þe nu *ond*weard is, he wæs to cinge ongyten & gehered, ge of cilda muþe gecnawen & weorþad, & on þæm æfteran dæge he awergde *þæt* fîctreow, on þæm he nanne wæstm ne funde; *þæt* getacnaþ þa synfullan þe nabbaþ nanne wæstm godra weorca. Þy þriddan dæge he cwæþ to his þegnum,

The people strewed their garments in the Lord's way, and cried, 'Hosanna in the highest.'

On entering Jerusalem he went into Solomon's temple and drove out those that bought and sold there.

The six days before Easter denote the sixth age of the world.

[1] *towcardne?*

On each of the six days before his passion Jesus performed divers miracles.

day he said to his disciples, 'Now in two days shall the Son of Man be given into the hands of sinful men.' On the fourth day he was in the house of Simon the leper, where-in the woman poured out the precious ointment on his head. On the fifth day he washed the feet of his disciples, and sat with them at the evening feast, and to them gave his body under the form of bread, and his blood in the form of wine. The sixth day the Jews hanged him on the Cross, where he shed his blood for our salvation and redeemed us from the devil's bondage. The evangelist has said that Martha and Mary betóken this transitory and fleeting life. Martha received Christ in her house, that she might minister unto him. What does she signify but the holy church, that is, believing men who prepare a clean habitation in their hearts for Christ himself? He hath said, 'I will dwell in them, and I will be their God for ever.' Of that the apostle said, 'The Almighty God seeketh the pure heart for to dwell therein; therefore God's temple must not be defiled, but the man of God must be perfect in righteous works.' The writer hath said that Mary took a pound of precious ointment and anointed therewith the Saviour's feet and dried them with her locks. Then was all the house filled with the sweet smell. This ointment was made of eighteen kinds of herbs. There were three of the best — olive, nard, and spike, which is of a brown colour and of a good smell, and that which is anointed therewith never becomes foul. This was done for us for an example of life, and if we now will anoint our souls with the oil of mercy, then may we bring to the Lord the unwithered fruits of good works. Let us be ever mindful that we do those good things that God's books teach us, that is, fasts and holy vigils, and almsgiving according to our means; and with many other spiritual virtues we may deserve to bring to our Lord the sweet smell of good works. Mary, who sat at the Saviour's feet to hear his words and his teaching, betokeneth holy church in the future world, which shall be freed from all its labours, and shall have sight alone of the heavenly glory, and shall rest in the presence of our Lord, and shall unceasingly praise him. St. John the evangelist hath revealed to us that he heard hosts of angels singing praises to God, thus saying, 'Worthy art thou

'Nu on twam nihtum biþ mannes sunu geseald on synfulra hand.'
Þy feorþan dæge *he wæs on Simones huse þæs licþroweres, * p. 85.
þærin géat þæt wíf þa deorwyrþan smerenesse on his heafod.
Þy fiftan dæge he þwoh his þegna fét, & sæt mid him æt
þæm æfengereordum, & his lichoman him sealde on hlafe, &
his blod on wine. & þe syxtan dæge Iudeas hine ahengan on On the sixth day Jesus was crucified.
rode, þær he his blód ageát for ure hælc, & ús alesde of deofles
þeowdome. Cwæþ se godspellere, Martha & Maria getácniaþ Martha and Mary are types of this transitory life.
þis lænelice líf & þis gewitendlice; Martha onfeng Crist on
hire hus þæt heo him þegnode; hwæt tacnaþ heo buton þa Martha denotes Holy Church.
halgan cyricean, þæt synd geleaffulle menn þa gearwiaþ clæne
wununga on heora heortum Criste sylfum? He cwæþ, 'Ic
eardige on him, & ic beo heora God on ecnesse.' Be þæm se
apostol cwæþ, 'Se Ælmihtiga God secþ þa clænan heortan him
on to eardienne; þonne ne mæg þæt Godes templ beon besmiten,
ac se Godes man sceal beon fulfremed on rihtwisum weorcum.'
Cwæþ se writere þæt Maria gename an pund *deorwyrþre * p. 86.
smyrenesse, & smyrede mid þæs Hælendes fét, & mid hire
loccum dregde; þa wæs eal þæt hús gefylled mid þon swetan
stence. Þeos smerenes wæs geworht of ehtatene cynna wyrtum, The ointment used by Mary was made of eighteen kinds of herbs.
þær wæron þreo þa betstan ele, & nardus, & spica, seo is brunes
heowes & gódes stences, & þæt næfre ne afulaþ þæt mid hire
gesmered biþ. Þis wæs us gedón to lifes bysene, & gif we nu
willaþ ure saula smerian mid mildheortnesse ele, þonne magon We must anoint our souls with the oil of mercy.
we bringan Drihtne únforwealwodne wæstm godra weorca.
Gemúnon we symle þæt we þa gód don þe us Godes bec læraþ,
þæt is þonne, fæsten and halige wæccan, & ælmessylena æfter
urum gemete; & mid manegum oþrum gastlicum mægenum we
magon geearnian þæt we urum Drihtne bringaþ godra weorca
swetne stenc. Maria seo þe sæt be Hælendes fotum þæt heo Mary denotes the Church triumphant.
wolde geheran his word & his lara, heo tacnaþ þa halgan
cyricean on þære toweardan *worlde, seo biþ gefreolsod fram * p. 87.
eallum gewinnum, & heo biþ on þære sceawunga anre þæs
heofonlican þremmes, & heo resteþ on onsyne ures Drihtnes,
& hine hereþ unablinnendlice. Þæt cyþde Iohannes se god-
spellere, þæt he geherde engla þreatas Gode lof singan, & þus

Lord God to receive glory, and honour, and power, and blessings, and thanks of all thy creatures that thou hast created in heaven and in earth, according to thy will.' Lazarus, whom Christ raised on the fourth day after that he was abiding corrupt in the tomb, betokeneth this world, which was corrupt through the practices of the most grievous impurity of sins and of wickednesses. Even so the heavy burden of the tomb and of death sitteth on the dead bodies, and the stone and the earth oppress them (the dead bodies). So sat, then, the intolerable burden of sins on all mankind [until the coming] of our Lord Jesus Christ. Now we ought to imitate Mary, who anointed the Saviour's feet and dried them with her locks; that is, that we should do good works and live aright; then follow we the Lord's footsteps, that is, if we teach other men well, and they rightly after our lore live to God; then do we bring the Lord a sweet savour in our deeds and in our precepts, as Paul the apostle hath said, 'We may anoint the Lord's feet if we will do good to other believers and help the poor—he who best can—and if we ever commiserate another's afflictions, and likewise also greatly rejoice at another's welfare.' The evangelist hath said that Judas was very angry because of the ointment. He said that it would be more profitable if it were sold for three hundred pence and distributed to the poor. Judas was like those men who will do ill to and destroy God's church. Yet he who was the teacher and example of soothfastness, and the king of all purity, permitted this godless thief to be with him. But by this example he hath shown us that true men have among them thieves and sinful men, and nevertheless they must suffer patiently their wickedness against themselves. Christ hath set us an example of patience. He did not say to Judas, 'Thou speakest this by reason of thy covetousness and thy thievery;' but he said, 'Let this be so, a good work has she wrought upon me.' With these words he manifested that he would suffer death. He said, 'Ye have the poor always with you, but me ye have not always.' The holy church is never without the poor. Those men alone have Christ in their hearts who are decreed to eternal life. Christ himself said, 'Ye have me ever present

cweþan, 'Wyrþe þu eart, Drihten God, þæt þu onfó wuldor, & are, & mægen, & bletsunga, & dæda þancunga, ealra þinra gesceafta þe þu gesceope, on heofenum & on eorþan, æfter þinum willan.' Lazarus, þe Crist awehte þy feorþan dæge þæs þe he on byrgenne wæs ful wunigende, he getacnaþ þysne middangeard, se wæs mid þon gewunon þære heofogoston gewemmednesse synna & mána full. Efne swa seo hefige byrþen siteþ on þæm deadan lichoman þære byrgenne & þæs deaþes, & híe se stán & seo eorþe þrycce, swa sæt þonne seo unaræfnedlice byrþen synna on eallum *þysum menniscan cynne ures Drihtnes Hælendes Cristes. Nu we sceolan onherian Marian þære þe smerede Hælendes fét, & mid hire loccum drygde; þæt is þonne, þæt we sceolan god weorc wyrican, & rihtlice libban, þonne fylge we Drihtnes swæþe, þæt is gif we oþre men teala læraþ, & hie be urum larum rihtlice for Gode libbaþ, þonne bringe we Drihtne swetne stenc on urum dædum & larum. Swa Paulus se apostol cwæþ, 'Drihtnes fét we magon smerian, gif we willaþ oþrum geleaffullum teala dón, & helpan þæs earman se þe bet mæge, & beon symle efenþrowgende oþres earfoþum, swylce eac on oþres góde beon swiþe gefeonde.' Cwæþ se godspellere þæt Iudas wære swyþe gebolgen for þære smerenesse; he cwæþ þæt nyttre wære þæt hie man gesealde to þrim hunde penega, & þa þonne gedælde þearfendum mannum. Iudas hæfde onlicnesse þara manna þe willaþ Godes cyricean yfelian & strudan, & hwæþere se þe wæs lareow, & soþfæstnesse bysen, & cining *ealre clænnesse, forlet mid him beon þone godwracan þeof. Ac mid þære bysene, he gecyþde þæt soþfæste men habbaþ mid him þeofas & synfulle men; & hwæþere hie sceolan heora yfel geþylde arefnan on him selfum. Crist us onstealde geþyldelice bysene; ne cwæþ he na to Iudan, 'Þis þu cwist for þinre gitsunge & for þinre stale;' ac he cwæþ, 'Læt þis þus wesan, god weorc heo wæs wyrcende in me.' Mid þyssum wordum he gecyþde þæt he wolde beon swyltende; he cwæþ, 'Symle ge habbaþ þearfan, ac ge me symle nabbaþ.' Ne biþ seo halige cirice næfre buton þearfan. Þa ane men habbaþ Crist on heora heortan, þe geteode beoþ to þon ecean life. Crist sylfa cwæþ, 'Symle ge me habbaþ mid

Lazarus denotes this world, full of sin and iniquity.

* p. 88.

Good deeds are like Mary's ointment, a sweet savour to the Lord.

Judas is a type of those who destroy and injure God's church.

* p. 89.

Only the righteous have Christ with them.

among believing men, through the glory of my divine nature;' and nevertheless, the hidden presence hath not departed from us. Many men have him through the holy baptism, and through true belief of Christ's sacrifice that we receive at the altar; but those men who live wickedly have not Christ in their hearts, but they prepare a habitation for devils, and eternal punishment for themselves. The evangelist said, 'The elders of the priests determined to slay Lazarus;' and those wicked ones would not think that the Lord might again raise him as he had previously raised him from soul's death through his divine power. Matthew, the evangelist, said, 'When the Saviour would draw near to Jerusalem, he first came to Bethphage.' This was very fitting, when he had come from heaven to earth, that he would suffer for mankind, and should draw near to the time of our redemption. The town of Bethphage betokeneth Holy Church, in which are sung the holy mysteries (or sacraments) and where men confess their sins, and there pray to God for forgiveness. We have previously heard that the Saviour sent his two disciples, by which are betokened holy teachers, who must continue in true belief and in perfect works, and teach (men) love of God and of men. Without these two (loves) no man can come to eternal life. He said, 'Go into the village that stands before you.' Why did the Lord mention the royal city with a contemptuous name? because villages in many places have often a mean situation. Yet this city was high and princely, but, nevertheless, Christ so contemptuously mentioned the great city and the holy Jerusalem, because the citizens were to him, on account of their unbelief and wickedness, very despicable and reprobate, and also because he was aware of the punishment that should hereafter come upon them—and that the city should be broken down and spoiled, as he told his apostles when they spake to Christ concerning the glory and the beauty of the temple and of the city, and said that it was a magnificent and beautiful work. The Lord then answered them, and said: 'Lo! ye now see all the beauties of these buildings; verily, I say unto you, that it shall come to pass for this people's sins and transgressions, that all these buildings shall be cast to the ground, and

geleaffullum mannum *ond*weardne, þurh þone mægen-þrym minre godcund[n]esse;' hwæþere seo beholene *ond*weardnes ne gewât from us. Manige men hine habbaþ þurh þæt halige fulwiht, & þurh rihtne geleafan* Cristes onsægdnesse, þe we æt þæm weofode nimaþ; ac þa men þa þe on wôh lifiaþ, nabbaþ hie na Crist on heora heortan, ac hie gearwiaþ deoflum eardunga, & him selfum ece wîte. Cwæþ se godspellere, 'Þa ealdormen þara sacerda þohtan þæt hie woldan Lazarum ofslêan,' & þa unlædan noldan geþencean þæt Drih*ten* hine mihte eft aweccean, swa he hine ær of sawle deaþe awehte þurh þone mægenþrym. Matheus se godspellere sægde, 'Þa Hælend wolde genealæcean Gerusalem, þa com he ær to Betfage.' Wel þæt gedafenode þa he of heofenum to eorþan cwom, þæt he wolde þrowian for þis mennisce cynn, & þære tide nealæhte ure alesnesse. Betfage, se tún, getacnaþ þa halgan cyricean on þære biþ suugen þæt halige gerýne, & men þær heora synna andettaþ, & him þær forgifnesse biddaþ. We gehyrdan ær þætte Hælend sende his twegen þegnas; þa tacniaþ halige lareowas, þæt hie sceolan þurhwunian on rihtum geleafan & on fulfremedlicum *weorcum, & hie sceolan læran Godes lufan & manna, buton þæm twâm ne mæg nân man becuman to þæm ecean life. He cwæþ: 'Gaþ on þa wîc þe beforan inc stondeð.' Hwæt Drihten þa cynelican burh forhogodlice naman nemde; forþon oft wîc beoþ on manegum stowum medmyccle gesette; seo ceaster þonne wæs héh & aldorlic; ah forþon Crist þa mycclan burh & þa halgan Gerusalem swa forhogdlice nemde, forþon þe þa burhware him wæron for heora ungeleafan & mándædum swiþe forhogde & úngecorene, & eac he wiste þæt wîte þæt him toweard wæs, & þæt þæt seo burh sceolde abrocen weorþan & bereafod, swa he his apostolu*m* sægde, þa h[i]e emb þone þrym & emb þa fægernesse þæs temples & ðære burge to Criste spræcan, & cwædan þæt hit wære þrymlic geweorc & fæger. Drihten him þa *ond*swerede & cwæþ, 'Hwæt ge nu geseoþ ealle þa fægernessa þissa getimbra, soþ is þæt ic eow seccge; *þæt þæt geo weorþeð for þyses folces synnu*m & mándædum, þæt ealle þas getimbro beoþ toworpene, & hér ne bið forlæten

Men have Christ by baptism and by the housel.

* p. 90.

Bethphage denotes Holy Church.

The two disciples who were sent for the ass denote holy teachers, and the two loves necessary for eternal life.

* p. 91.

Jesus called Jerusalem in contempt a village.

He despised the citizens on account of their sins.

* p. 92.

here shall not be left stone upon stone that shall not be cast down from each other.' So it afterwards happened, forty years after they hanged Christ on the Rood and he suffered bodily death for men's salvation. For forty winters he ever awaited, through his great forbearance, that they would yet turn, or show some sorrow and amendment for the great sin and wickedness that they had committed against their Lord, and also against many of his saints. But when he saw that they would not show any amendment nor sorrow, but continued nevertheless in their sins, then the Lord sent upon them more vengeance than any other that ever before happened, except upon the people of Sodom alone. And that was when Titus came with the Roman army, and took vengeance upon them because they had crucified their king. Then the people fled when they knew the army was about to come into the city of Jerusalem. Then the emperor Titus surrounded the city without with his army, and long encamped there, till they who were in the city died of hunger; and on account of the famine they were not able to defend the city. But the emperor then destroyed the city, and slew the most part of the people. Of all those who were slain there, and died of hunger, with women and men, the number was eleven hundred thousand, and then they also took, of those of the people that remained and best pleased them, a hundred thousand, and led them with them into captivity. And eighteen hundred thousand they sent away, and sold them for money into distant regions. The number of all the people which the emperor Titus encompassed in Jerusalem was thirty hundred thousand, and on account of the vengeance of God he brought all to ruin, and disposed of the land as they (the Romans) themselves would. The punishment was as great as God's forbearance had previously been. The Lord said to his disciples, 'Ye shall find an ass and her foal bound, bring it to me.' What denoteth the ass upon which the Lord Christ would sit but the believing Jewish folk, and also many others who are subjected to God in good will, and therefore are worthy to bear the King of heaven in their hearts, and he will direct them to all good things and will bring them into the 'sight of peace;' for the name of the

stan ofor stán, þæt ælc ne sy fram oþrum adón.' Swa swa hit seoþþan gelamp. xl. wintra æfter þon ðe hie Crist on rode ahengon, & for manna hælo lichoman deaþ he[1] þrowode. Á he onbad, þurh þa mycclan geþyld, þæt feowertig wintra hweþer hie gecyrran woldan, oþþe ænige hreowe & dædbote don þæs mycclan yfeles & mānes, þe hie wiþ heora Drihten gedydon, & eac wiþ manige his haligra. Þa he þa geseah þæt hie nænige bote ne hreowe dón noldan, ah hie for þon heora yfelum þurhwunedon, Drihten þa sende on hie maran wræce þonne æfre ær ænigu oþru gelumpe, buton Sodomwarum anum; þæt wæs þonne þa Títus com mid Romana herige, & him wræc þæt hie heora cyning on rode ahengon. Þa leode þa flugon þa hie þone here toweardne wiston on þa burh *Gerusalem. Títus þa se casere embsæt þa burh utan mid herige, & þær lange gewicode, oþþæt hie hungre swultan þe on þære byrig wæron; and hie for þæm hungre þa burh werian [ne] mihton, ac se casere hie þa abræc, & þæs folces þæne mæstan dæl ofslog. Wæs þara manna eallra þe þær ofslegene wæron & hungre swultan, mid wífmannum & wæpnedmannum, endleofan siþum hund [teontig] þusenda; & þa hi gýt genaman þæs folces þe þær to lafe wæs, & him selost licodan, hund teontig þusenda, and mid him læddon on hæftned; & ehtatyne syþum hund teontig þusenda hi tosendon, & wiþ feo sealdon wide into leodscipas. Ealles þæs folces wæs, þe se casere Titus innon Icrusalem beferde, þrittigun syþum hund teontig þusenda[a], & þæt eal for Godes wræce fordyde, & þæt land gesetton swa hie sylfe woldon. Wæs þæt wíte swa strang, swa Godes geþeld ær mycel wæs. Drihten cwæþ to his þegnum, 'Gyt gemetaþ eoselan gebundene & hire folan, lædaþ hine to me.' Hwæt tacnaþ se eosel þe Drihten Crist on sittan *wolde, buton þæt geleaffulle folc Iudea, and eac oþor manig þa þe beoþ Gode underþeodde on godum willan, & þæs wyrþe beoþ þæt hie heofon cining on heora heortum beran? He hie gereceþ to eallum godum, and he hie gelædeþ on sibbe gesyhþe; forþon þære burge naman þe

[1] *The* h *is imperfect and looks like a tall* i.

Jerusalem was destroyed for its wickedness forty years after Christ's death.

* p. 93.

Three millions of people were brought to ruin by the vengeance of God.

His vengeance was as great as his forbearance had been.

* p. 94.

[a] 3,000,000, *i.e.* 11 x 100,000 + 100,000 + 18 x 100,000 = (11 + 1 + 18) x 100,000 = 30 x 100,000.

city which is called Jerusalem signifies 'sight of peace,' because the holy souls rest there. He said that his disciples did as he bade them. Truly that denoteth that the instructors must not take away from nor add to God's laws, but keep them as God himself has appointed. The teachers must mortify their own bodies by abstinence, and set an example of good life to those that succeed them, and prepare the way of the Lord for their minds. What betokeneth the crowd that went before Jesus but the Jewish people, among whom were the holy host of patriarchs and prophets that knew and prophesied of Christ's advent, of the marvels that he wrought, of his passion, resurrection, and ascension. They all cried out, and said, with one voice, 'Jesus, Son of David, blessed art thou who didst come in the name of the Lord. Save us in the highest!' The multitude that followed after betokeneth all those who, after Christ's coming, were converted to God. Now, then, all believers who love and believe in him, ought to cry with pure hearts and with sincere prayers, and in the teaching of holy writ. They said, 'Salvation to us in the highest,' even as if they had plainly said, 'Save us on earth, thou that hast Divine power in heaven.' We must also understand that they said, 'Save us on earth; we who are living in the body, and also those who are in hell, beseech of thee deliverance and salvation, and have done so from the beginning of the world.' And very proper was it both that the people, who went before, and who followed after, should say, 'Blessed art thou that comest in the name of the Lord,' because there was one belief and one hope in the Holy Trinity before Christ's advent; and accordingly we rightly sing in his praise, 'Save us in the highest.' All the arrangement was completed in the true incarnation for the perfection of the heavenly kingdom. The holy men, before Christ's coming, believed in him, and loved him, and spake of his coming; and by his passion they were redeemed from hell-torment, and were saved through his resurrection. We, then, are those who come after, and we know all this that has thus come to pass, wherefore we must believe on him, and love him, and we also know that he will come to judge and put an end to this

is nemned Gerusalem is gereht sibbe gesyhþ, forþon þe halige saula þær restaþ. He cwæþ *þæt* his þegnas dydon swa he him bebead. Cuþlice *þæt* tacnaþ *þæt* þás lareowas ne sceolan Godes domas nawþer ne na wanian ne ne ecan, buton swa hie God sylf gesette. Þa lareowas sceolan heora agenne lichoman swencean on forhæfdnesse, & gódes lifes bysene onstellan þæm þe him æfter fylgeon, & Drihtnes weg gegearwian to heora modum. Hwæt tacnaþ seo menigo þe þær beforan ferde, buton þæt Iudisce folc on þæm wæs se halga heap hehfædera & witgena, þa þe Cristes tocyme wiston & foresægdon, & þa wundro þe he worhte, & his þrowunga, & his æriste, & his upastignesse. Ealle hie cleopodan & cwædon anre stefne. *Hælend, Dauides sunu, þu eart gebletsod, þu þe come on Drihtnes naman, hǽl us on þæm hehstan. Þæt æfterfylgende weorod tacnaþ ealle þaþe seoþþan æfter Cristes cyme wæron to gode gecyrrede. Nu þonne sceolan cleopian ealle geleaffulle mid clænre heortan & mid hlutrum gebedum, & mid lâre haligra gewreota, þa þe hine lufian & ongelyfan. Hie cwædon, 'hǽl us on þon hehstan,' efne swa swa hie openlice cwædon, 'Hæl us on eorþan, þu þe godcund mægen hafast on heofenum.' Eac us is to ongytene þæt hie cwædon, 'Hæl us on eorþan we þe synt on lichomum lifgende, & êac þa þe on helle synt biddaþ þînre onlesnesse & þînre hælo, & swa dydon fram fruman middangeardes.' Wel *þæt* gedafenode *þæt þæt* ærre folc cwæde & eac *þæt* æfterre, 'Gebletsad þu eart, þu þe come on Drihtnes noman;' forþon hit wæs an geleafa & ân hiht on þa halgan þrynesse ær Cristes tocyme. & æfter þon wé singaþ rihtlicè on his lof, 'Hǽl us on þæm hehstan.' Eal seo stihtung *wæs gefremed on þære soþan onflæscnesse for gefyllnesse þæs heofonlican eþles. Þa halgan ær Cristes cyme on hine gelyfdon, & hine lufodan, & hine toweardne sægdon, & mid his þrowunga hie wurdan alesde of helle wîte, & mid his æriste gehǽlde. Wé þonne synt þe þær æfter fylgeaþ; & we witon eall þis þus geworden, forðon we sceolan on hine gelyfan, & hine lufian, & we eac witon *þæt* he is toweard to demenne, & þas world to geendenne. Nu we habbaþ myccle nedþearfe *þæt* he

Jerusalem means vision of peace.

The crowd following Jesus denote the host of Jewish patriarchs and prophets.

* p. 95.

The meaning of the words 'Salvation to us in the highest.'

Before Christ's advent holy men spake of his coming.

* p. 96.

They were redeemed by Christ's sufferings, and saved by his resurrection.

world. Now it is very needful for us that he find us ready; and we know full well that we must in this brief time earn eternal rest, then may we in angelic bliss rejoice with our Lord, where he liveth and reigneth without end, everlastingly. Amen.

VII.

EASTER DAY.

Dearest men, this paschal festival presents to us a manifest token of the eternal life, as we may now hear related, so that none may need doubt that the event shall happen at this present season, when the same Creator will sit upon his judgment seat, and before him shall be present all angel-kind and mankind, and also accursed spirits; and there shall be investigated each man's deeds. And he who is now humble, and with all his mind mindful of Christ's passion and of his resurrection, shall receive a heavenly reward. And he who neglects to observe God's behests, or to bear at all in mind our Lord's meekness, shall hear a severe sentence and afterwards shall dwell in eternal torments, of which there shall be never any end. Then is this time of all times, the highest and most sacred: and at this time we should have divine and worldly bliss, because for our example the Lord arose from the dead after his passion, after the bonds of his death, and after the bonds of hell's darkness; and he laid upon the prince of devils eternal torment and vengeance, and delivered mankind, as the prophet David prophesied of this period, thus saying, 'Our Lord delivered us' and hath fulfilled what he had long threatened the accursed spirits; and he hath made known to men at this present time all the things that were ever before prophesied by the prophets concerning his passion, his resurrection, and his harrowing of hell, and concerning his many miracles which were previously foretold. All that he hath fulfilled. Let us now hear and consider what he did, and by what means he made us free. He was not by any necessity compelled, but of his own will descended upon earth, and here suffered many afflictions and sorrows from the Jews

us gearwe finde. We witon ful geare þæt we sceolan on þisse sceortan tíde geearnian ece ræste, þonne motan we in þære engellican blisse gefeón mid urum Drihtne, þær he leofaþ & rixaþ abuton ende, on ecnesse. Amen. Let us try to merit here eternal bliss.

VII.

*DOMINICA PASCHA.

* p. 97.

Men þa leofestan, þis eastorlice geryno[1] us æteoweþ þæs ecean lifes sweotole bysene, swa we nu gehyran magon forþ reccean & secggean, þæt nænigne[2] tweogean ne þearf þæt seo wyrd on þas *ond*weardan tíd geweorþan sceal, þæt se ilc[a] Scyppend gesittan wile on his domsetle: him biþ beforan andweard eal engla cynn & manna cynn, & eac swylce werigra gasta; & þær beoþ asmeade æghwylces mannes dæda; & se þe nu biþ eaþmod & gemyndig Drihtnes þrowunge & his æriste ealle mode, se sceal heofonlicre mede onfón; & se þe nu forhogaþ þæt he Godes bebodu healde, oþþe ænig gemynd hæbbe Drihtnes eaþmodnesse, se þær sceal heardne dom gehyran, & seoþþan on ecum witum wunian, þara næfre ende ne cymeþ. Þonne is þeos tíd ealra tida hehst & halgost, & on þas tid we sceolan habban godcunde blisse & eac worldcunde, forþon þe Drihten of d[eaþe] aras mancynne to bysene æfter his [þro]*wunga, & æfter þæm bendum his deaþes, & æfter þæm clammum helle þeostra; & þæt wite & þæt ece wræc asette on þone aldor deofla, & mancyn freolsode; swa se witga Dauid be þisse tíde witgade, & þus cwæþ: 'Ure Drihten us gefreolsode;' & he geendode þæt he lange to þæm awergdum gastum gebeotod hæfde, & he mannum gecyþde on þas *ond*weardan tíd ealle þa þing þe æfre ær from witgum gewitgode wæron, be his þrowunga & be his æriste, & be his hergunga on helle, & be his wundra manegum þe ær gesægde wæron—eall he þæt gefylde. Uuton nu gehyran & geþencean hwæt he dyde, & mid hwy he us freo gedyde. Næs he mid nænigum nede gebæded, ac he mid his sylfes willan to eorþan astag, & her manige setunga & searwa adreag æt Iudeum,

[1] *Originally*, gerino.

[2] *Originally*, nænige.

The Day of Doom will take place at the season of Easter.

Easter is of all times the highest and most sacred.

* p. 98.

David foretold the events of this period.

Christ suffered for us willingly.

and the wicked scribes; and then at last he permitted his body to be fastened with nails to the cross, and suffered death for us, because he would give us everlasting life; and then he sent his glorious spirit into the abyss of hell and there bound and humbled the prince of all darkness and of eternal death, and exceedingly troubled all his confederates, and brake in pieces hell-gates and their iron bolts, and from thence brought out all his elect; and he overcame the darkness of the devil's with his shining light. They were then exceedingly terrified and exclaimed, thus saying, Whence is this man thus strong, thus glorious, and thus terrible? The world was long previously subject to us, and death yielded to us much tribute. Never before has it happened to us that death has thus been put an end to, nor ever before has such terror befallen to us and to hell. Oh, now, who is this that fearless enters our confines, and not only does not dread punishment from us but will also release others from our bonds? Think we this be he whom we thought that through his death all the world should be subject to us? Hearest thou, our chief? This is the same for whose death thou hast long striven. And thou didst promise us with thy support much spoil at last. But how wilt thou now do with respect to him? and how mayest thou now overthrow him? Now he hath put all thy darkness to flight through his brightness, and hath broken all thy prison in pieces; and all those whom thou previously heldest captive he hath set free, and their life he hath turned to joy; and those now mock us who previously sighed under our bonds. Why bringest thou hither this man who by his coming hath turned all his chosen to their ancient bliss? Though they were previously despairing of eternal life, they are now very joyful. There is now no weeping nor lamentation heard here, as was previously wont to be, in this place of torment. Oh, now, our chief, those riches that thou obtainedst in the beginning through the boldness and the disobedience of the first man and the forfeiture of Paradise—all those he hath now seized, and through Christ's cross all thy bliss is turned to grief. When thou didst wish what thou didst know (should come to pass), that Christ should be crucified, thou didst not know how many troubles at his death should come upon us all. Thou wouldst ever defile him, in whom thou didst know there was no sin.

æt þæm unlædum bocerum; & þa æt nehstan he let his licho- After his death he
man on rode mid næglum gefæstnian, & deaþ he geþrowode harrowed hell,
for us, forþon þe he wolde us *þæt* ece líf forgifan. & he þa
*onsende his þone wuldorfæstan gast to helle grunde, & þær * p. 99.
þone ealdor ealra þeostra & þæs ecean deaþes geband &
gehynde, & ealne his geferscipe swyþe gedrefde, & helle geatu
& hire þa ærenan scyttelas he ealle tobræc, & ealle his þa
gecorenan he þonon alædde, & þara deofla þeostro he oforgeát
mid his þæm scínendan leohte. Hie þa swiþe forhte & abregde
þus cwædon: 'Hwonon is þes þus strang, & þus beorht, & þus and caused the accursed
egesfull? Se middangeard þe us wæs lange ær underþeoded, spirits great alarm.
& us deaþ mycel gafol geald; ne gelomp hit ná ær *þæt* us swylc
deaþ geendod wære, ne us næfre swylc ege ne wearþ ær to helle
geendebyrded. Eala nu hwæt is þes þe þus unforht gæþ on ure
gemæro? & nis 'nó *þæt* án *þæt* he him ure witu ondræde, ac he
wile eac oþre of urum bendum alesan. Wene we sy þis se þe we
wendon *þæt* þurh his deaþ us sceolde beon eall middan*geard * p. 100.
underþeoded. Gehyrstu ure aldor? þis is se ilca þe þu longe The devils question their
for his deaþe plegodest, & þu us æt endestæfe mycel here-reaf chief about Jesus.
gehéte. Ac hwæt wilt þu his nu don? & hwæt miht þu his
onwendan? Nu he hafaþ ealle þine þeostro mid his beorhtnesse They want to know why he
geflemed, & eal þín carcern he hafaþ tobrocen, & þa þe þu ær on has been brought
hæftnede hæfdest, ealle þa he hæfþ onlysde, & heora líf he hæfþ to hell.
to geféan gecyrred; & þa us nu bysmriaþ þa þe ær on urum
bendum sworettan. Tohwon læddest þu hider þeosne þe on his
cyme ealle his gecorene he hafaþ to þære ærran þlisse gecorene[1]? [1] ? *read* gecyrrede.
Þeah hie ær þæs ecan lifes orwene wæron, hie synt nu swiþe
bliþe. Nis her nu nænig wóp ne nænig heáf gehyred, swa hit
ær gewunelic wæs on þisse wíte stowe. Eala nu, þu ure aldor,
þa þine welan þe þu on fruman begeate æt þæs ærestan mannes
egeleasnesse & unhyrsumnesse, & æt neorxna wanges *anfor- * p. 101.
lætnesse, ealle þa he hafaþ nu on þe genumene, & þurh Cristes Christ's cross has turned
rode is eal þin blis to unrotnesse geworden. Þonne þu wysctest they say all their bliss
þæt þu wistest Crist on rode ahangenne, nystest þu no hu to sorrow.
monige earfoþa us eallum æt his deaþe becuman sceoldan. Þu
woldest symle þone besmitan þe þu nan wiht yfles on nystest.

Wherefore broughtest thou hither this free and innocent man? Now by his coming hither he hath condemned and humiliated all the guilty. Then immediately after, the impious voice of hell's host was heard, and their lamentation. Then it happened without any delay that, on account of the coming of the Lord's kingdom, that all the iron bolts of hell's locks were broken; and forthwith the innumerable host of sanctified souls who previously were held captive did obeisance to the Saviour, and with weeping supplication prayed to him, thus saying: 'Thou didst come to us as the redeemer of the world. Thou didst come to us—the hope of heaven and earth's hosts, and also our hope—for of yore the prophets foretold thy coming, and we hoped and trusted in thy coming hither; thou didst give on earth forgiveness of sins to men. Set us free from hell's power and from hell's bondage. Now, since for us thou didst descend into hell's abyss, leave us not now to dwell in torment when thou turnest to thy kingdom on high. Thou didst set the sign of thy glory in the world, set now the token of thy glory in hell.' Without delay this prayer was at once heard, and immediately the innumerable host of holy souls, at the Lord's bidding, were raised out of the fiery sulphur, and He felled down the old devil and cast him bound into hell's abyss. Then the holy souls with ineffable joy cried to the Lord, thus saying: 'Ascend up now, Lord Jesus Christ, now thou hast spoiled hell, and hast bound the prince of death in these torments; manifest now bliss to the world that all thy chosen may rejoice and trust in thy ascension.' Adam and Eve, as yet, had not been set free, but were held in bonds; Adam then with weeping and with piteous voice cried to the Lord, and said, 'Have mercy upon me, O Lord, have mercy upon me, for thy great mercy, and blot out my unrighteousness, because I have sinned against thee alone and have done great sin before thee. I have erred as the sheep that perishes. Visit now thy servant, O Lord, for thy hands have made and fashioned me; leave not my soul with hell's hosts, but show thy mercy upon me, and bring me out of these bonds, and from this prison-house, and from the shadow of death.' The Lord Jesus then had mercy upon Adam, and at once his bonds were unloosed, and having embraced the Saviour's knees

Tohwon læddest þu þeosne freone & unscyldigne hider? Nu he hafaþ on his hidercyme ealle scyldige fordemde & gehýnde. Þa sona æfter þon þe seo arlease helwarena stefn wæs gehyred & heora gnornung, þa wæs buton ælcere yldinge for Drihtnes cynedomes tocyme þætte ealle þa isenan scyttelas helle loca wurdan tobrocene; & þa sona instæpes seo unarimedlice menigo haligra saula þe ær gehæftnede wæron to þæm Hælende onluton, & mid wependre halsunga hine bædon, & þus cwædon: 'Þu come to us, middangeardes Alysend, þu come to us heofonwara *hyht, & eorþwara, & eac ure hyht, forþon us gēara ær witgan * p. 102. þe toweardne sægdon, & we to þinum hidercyme hopodan & hyhtan. Þu sealdest on eorþan mannum synna forgifnessa. Ales us nu of deofles onwalde & of helle hæftnede. Nu þu for us astige on helle grund, ne forlæt þu us nu on witum wunian, þonne þu to þinum uplican rice cyrre. Ðu asettest þines wuldres myrecels on worlde, sete nu þīn wuldres tacn in helle.' Næs þa nænig ylding toþon þa þeos ben wæs gehyred, þa sona seo unarimede menigo haligra saula mid Drihtnes hæse wæron of þæm cwicsusle ahafena[1], & he gefylde þone ealdan feond, & on helle grund gebundenne awearþ. Þa halgan sawla þa mid unasecggendlicum gefeán cleopodan to Drihtne, & þus cwæþon: 'Astig nu, Drihten Hælend Crist, up, nu þu hafast helle bereafod, *& þæs deaþes aldor on þyssum witum gebundenne.[2] * p. 103. Gecyþ nu middangearde blisse *þæt* on þinum upstige geblissian & gehyhton ealle þine gecorenan.' Adam þagýt & Eua næron onlysde, ah on bendum hie wæron hæfde. Adam þa wependre stefne & earmlicre cegde to Drihtne, & cwæþ: 'Miltsa me, Drihten; miltsa me for þinre mycclan mildheortnesse, & adilega mine unrihtwisnessa; forþon þe ánum ic gesyngade, & mycel yfel beforan þe ic gedyde. Ic gedwolede swa swa *þæt* sceap *þæt* forwearþ. Sec nu þinne þeow, Drihten, forþon þe þine handa me geworhtan & geheowodan; ne forlæt þu mine saule mid hellwarum; ac do on me þine mildheor[t]nesse, & alæd me út of þyssum bendum, & of þyses carcernes huse, & of deaþes scuan.' Drihten Hælend þa wæs miltsigende Adame, & raþe his bendas wæron onlysde; & befeal*den to Hælendes * p. 104.

The devils raised their voice and bewailed the Lord's coming, whereby Hell's gates were broken open, and the spirits of the just ones released.

Christ then bound the devil, and cast him into the abyss of hell.

[1] *Originally* ahafana = ahafene.

[2] MS. *gebundendenne.*

Adam and Eve were the last to be released.

he said, 'My soul shall bless the Lord, and all that is within me shall bless his holy name. Thou thyself hast become merciful to all my unrighteousness, thou thyself didst heal my infirmities, and didst deliver my soul from eternal perdition, and didst satisfy my longing with good things.' Eve as yet continued in bonds and in weeping. She said 'Thou, O Lord, art just and thy judgments are right, therefore deservedly I suffer these torments. In Paradise I was in honour and I did not perceive it; I became perverse and like to foolish brutes. But thou Lord, shield of my youth and of me, be not mindful of my folly, nor turn from me thy presence nor thy mercy, and turn not in anger from thy servant. Hear, O gracious God, my voice with which I, poor one, cry unto thee, for my life and my years have been consumed in sorrow and lamentation. Thou knowest my fashioning, that I am dust and ashes, if thou beholdest my unrighteousness. I entreat thee now, Lord, for the sake of thy servant Saint Mary, whom thou hast honoured with heavenly glory. Thou didst fill her womb for nine months with the prize of all the world. Thou knowest that thou, O Lord, didst spring from my daughter, and that her flesh is of my flesh, and her bone of my bones. Have mercy now upon me, Lord, for the honour of her glory. My Creator have mercy upon me, most wretched of all women, and pity me and deliver me from the bonds of this death.' The Lord Jesus then had mercy upon Eve, and immediately her bonds were unloosed. She then cried out, thus saying, 'Let thy name, O Lord, be blessed in the world, because thy mercy is great towards me. Now thou hast delivered my soul from the nether hell.' Then the patriarch Abraham, with all the holy souls that from the beginning of the world had been held captive, cried out with joyful voice and said, 'We confess thee, O Lord, and we praise thee because thou hast delivered us from the author of death, and hast made us joyful through thy coming.' Then the Lord, with the spoil that he had taken from hell, immediately went living from the tomb, raised by his own power, and afterwards clothed himself with his unspotted body, and showed himself to his followers, because he wished to put away every doubt from their hearts. And he also showed the wounds and the

cneowum, he cwæþ, 'Mīn saul bletsaþ Drihten; & calle mine þa inneran his þone halgan naman. Þu þe árfæst eart geworden callum minum únrihtwisnessum, þu þe gehældest mīne adla, & mīn lif of þære ecean forwyrde þu onlysdest, mine geornnesse mid gode þu gefyldest.' Eua þagýt on bendum & owóþe þurhwunode; heo cwæþ: 'Soþfæst eart þu, Drihten, & rihte syndon þine domas; forþon þe mid gewyrhtum ic þás þrowige: ic wæs mid weorþmende on neorxna wánge, & ic þæt ne ongeat; ic wæs wiþermede & únwīsum netenum gelic geworden. Ac þu Drihten scyld minre iugoþe & min, onunwisdomes ne wes þu gemyndig, ne ne ahwyrf þu þine onsyne, ne þine mildheortnesse from me, ne þu ne gecyr on erre from þinre þeowene; gehyr þu arfæsta God mine stefne, mid þære ic earm to þe cleopie; forþon on sare & on *geomrunga min līf & mine geár syndon fornumene. Drihten, þú wast mine geheowunga, þæt ic com dust & axe, gif þu mine unrihtwisnesse behealdest. Ic þe halsige nu, Drihten, for þinre þeowene, *Sancta* Marian, þa þu mid heofonlicum wuldre geweorþodest; hire innoþ þu gefyldest nigon monaþ mid ealles middangeardes weorþe; þu wast þæt þu of minre dehter, Drihten, onwoce; & þæt hire flæsc is of minum flæsce, & hire ban of minum banum. Ara me nu, min Drihten, for hire wuldres weorþmyndum, ara me ungesæligost ealra wīfa, & mīn Scyppend miltsa me, & genere me of þysses deaþes bendum.' Drihten Hælend þa wæs miltsiende Euan, & raþe hire bendas wæron onlysede. Heo cleopode þa & þus cwæþ: 'Sy þīn nama, Drihten, gebletsad on worlde; forþon þe þīn mildheortnes is mycel ofor me; nu þu generedest mine saule of þære neoþeran helle.' Abraham þa se heahfæder, mid eallum þam halgum saulum þe fram worlde fruman gehæftnede wæron, bliþre stefne cegdon, & cwædon: 'We ondettaþ þe, Drihten, & þe hergeaþ; forþon þe þu us alesdest from deaþes fruman, & þu us gewelegodest mid þinum tocyme.' Mid þon þe Drihten þa þa here-hyhþ þe on helle genumen hæfde, raþe he lifgende ut eode of his byrgenne mid his agenre mihte aweht, & eft mid his unwemmum lichoman hine gegyrede; & he hine his gingrum æteowde, forþon þe he wolde ælcne tweón of heora

Adam and Eve entreat our Lord to deliver them from hell's prison-house.

* p. 105.

Eve beseeches the Lord by her daughter St. Mary.

After the release of Adam and Eve,

Abraham and all the Patriarchs praise the Lord.

Then the Saviour left hell with all his elect.

scars of the nails to unbelieving men, because he would not that any should be distrustful of his resurrection. And afterwards in the sight of many men he ascended into heaven, and sat on the right hand of God the Father; from whence he was never absent by reason of his divine nature, but was ever there established. Let all believing folk therefore now rejoice and be glad, because Christ's blood was shed for us. Let us all rejoice in the Lord, who celebrate his resurrection, because he diminished nought of his divinity when he took upon him a human body and delivered us out of the devil's power. Now, we hear, dearest men, how manifold things the Lord suffered for us, when he with his blood redeemed us from hell's bondage. Let us therefore consider what recompence we have to offer to him, when he shall recount and say all this at this same time that he shall sit on his judgment seat; when we must with our souls alone make recompence and amends for all things that we have previously done against his commands, or have left undone what we ought to have done. Let us now consider how much awe shall come upon all creatures at this present time, when the Doom draws near; and the manifestation of the day shall be very terrible to all creatures. On that day heaven, earth, and sea, and all things that are therein, shall pass away. So also on account of the same event the sun and moon shall pass away, and all the light of the stars shall fail. And the Rood of our Lord, which now puts to flight accursed spirits on the earth, shall be raised in the course of the stars; and on that day heaven shall be rolled up like a book; and on that day earth shall be consumed to ashes, [c] and on that day the sea shall dry up and all the powers of heaven shall be turned and moved. And six days before this day various marvellous tokens shall befall each day. On the first day, at mid-day, a great lamentation of all creatures shall take place, and men shall hear a great noise in heaven as of an army being gathered together and set in array there. Then shall ascend a great bloody cloud from the North and cover all this heaven; and after the cloud shall come lightning and thunder all the day. And in the evening there shall rain a bloody rain. On the following day there shall be heard in the heavens a great sound of the arraying of

heortum adón. & he eac æteowde þa wunda & þara nægla dolh þæm úngeleaffullum mannum, forþon þe he nolde þæt ænig ortrywnes wære emb his æriste; & þa æfter þon on manigra manna gesyhþe he astag on heofenas, & he gesæt Godfæder on þa swiþran healfe, þonon he næfre næs *þurh his godcundnesse, ac he symle þær gestaþelod wæs; forþon hyhton nu & blissian eall gelcaffull folc, forþon þe for ús Cristes blód wæs agoten. Uton we ealle wynsumian on Drihten we þe his æriste mærsiaþ; forþon þe he his godcundnesse nan wiht ne gewanode, þa he þone menniscan lichoman onfeng, & us of deofles anwalde alesde. Nu we gehyraþ, men þa leofestan, hu manigfeald þing Drihten for us geþrowode, þa he us mid his blode abohte of helle hæftnede. Uton we forþon geþencean hwylc handlean we him forþ to berenne habban, þonne he eal þis reċþ & sægþ æt þisse ilcan tíde, þonne he gesiteþ on his dom setle; þonne sceolan we mid ure anre saule forgyldan & gebétan ealle þa þing þe we ær ofor his bebod gedydon, oþþe þæs awægdon þe we dón sceoldan. Uton *nu geþencean hu mycel egsa gelimpeþ eallum gesceaftum on þás *ond*weardan tíd, þonne se dom nealæceþ, & seo openung þæs dæges is swiþe egesfull eallum gesceaftum. On þæm dæge gewiteþ heofon & eorþe, & sǽ, & ealle þa þing þe on þæm syndon, swa eac for þære ilcan wyrde gewíteþ sunne & mona & eal tungla leoht aspringeþ; & seo rod ures Drihtnes biþ arǽred on þæt gewrixle þara tungla, seo nu on middangearde awergde gastas flemeþ. & on þæm dæge heofon biþ befealden swa swa bóc, & on þæm dæge eorþe biþ forbærned to axan, & on þæm dæge sǽ adrugaþ, & on þæm dæge eall heofona mægen biþ onwended & onhrered; & syx dagum ær þissum dæge gelimpeþ syllice tacn æghwylce ane dæge. Þy ærestan dæge on midne dæg gelimpeþ mycel gnornung ealra gesceafta, & men gehyraþ myccle stefne on heofenum swylce þær man fýrde *trymme & samnige; þonne astigeþ blodig wolcen mycel from norþdæle, & oforþeċþ ealne þysne heofon; & æfter þæm wolcne cymeþ legetu & þunor ealne[1] þone dæg; [&] rineþ blodig regn æt ǽfen. On þæm æfteran dæge biþ gehyred mycel stefn on heofenum fyrdweorodes getrymnesse, & corþe biþ onhrered of hire stowe,

He ascended, in the sight of many men, into heaven, and sat at the Father's right hand.

* p. 107.

His human nature did not impair his divinity.

The day of Doom shall be very awful to all creatures.

* p. 108.

The cross of Christ shall appear in the firmament.

On the first day before the Doom there shall be a bloody cloud and lightning and thunder.

* p. 109.

[1] *MS.* & ealne.

On the second day there shall be a great noise in

armies; and earth shall be moved out of her place, and heaven shall be open at one quarter—on the East; and at evening a great host shall come forth from the open end and obscure and cover over the heavens; and a bloody and fiery rain shall endeavour to devour and consume this earth, and the heaven shall fall to the four ends of the earth; and all the earth shall be overwhelmed with darkness at the eleventh hour of the day. Then all folk shall say, 'The Lord have mercy upon us and pity us, who was praised by means of angels when he was born in Bethlehem: —then they cried and thus spake—"Glory be to God in heaven and to men on earth who are of goodwill."' On the third day the earth on the North and East parts will speak to one another, and the deep will rage and will devour the earth; and all the powers of the earth shall be changed, and great earthquakes shall happen on that day. After the third hour on the fourth day there shall be mighty thunders in the heavens; and then shall all idols fall down; and then it shall be at sunset, and yet no light shall appear; and the moon shall be quenched and darkness shall come upon all the world, and the stars all day shall run across our sight. And men may see them (the stars) as plainly as at night when it freezes hard. And then on that day they will hate this world's weal and the things that they now love. On the fifth day at noon the heaven will burst asunder from the East unto the West quarter; and then all angel-kind shall look through the aperture on mankind. Then shall all men see what it will be at this world's end. They shall flee then to the mountains and hide themselves, on account of the presence of the angels, and then shall they speak to the earth, and beseech it to swallow them up and hide them; and they will wish that they never were born of father nor mother. So was it of yore prophesied concerning this time in Christ's books, thus saying, 'Blessed are those that were barren, and blessed are the wombs that have never brought forth, and the breasts which have never given suck.' And then shall they say to the hills and to the mountains: 'Fall upon us, and cover and hide us, that we may no longer endure this horror from these angels. Now is all manifested that we previously had kept secret.' On the sixth day before the third hour from the

& heofon biþ open on sumum ende on þæm eastdæle; & mycel mægen forþcymeþ þurh þone openan dæl, & þone heofon oforþecþ & oforwryhþ æt æfen; & blodig regn & fyren fundiaþ þás eorþan to forswylgenne & to forbærnenne; & seo heofon biþ gefeallen æt þæm feower endum middangeardes; & eall eorþe biþ mid þeostrum oforþeaht æt þa endlyftan tíd þæs dæges. & þonne cweþ eall folc; 'Arige us nu & miltsige se Drihten þe on engla endebyrdnesse wæs gehered, þa he on Betleem wæs acenned, *þa cleopodan hie & þus cwædon: "Wuldor sy Gode on heanessum & mannum on eorþan þam þe gódes willan syn."'

heaven; the earth shall be moved, and the east part of the heavens shall open, and a great host shall come forth.

*p. 110.

Þy þriddan dæge seo eorþe on þæm norþ-ende & on þam éast-ende sprecaþ him betweonum; & þa néolnessa grymetiaþ, & þa eorþan willaþ forswelgan. Þonne biþ eall eorþan mægen onwended, & mycel eorþhrernes bið on þæm dæge geworden. Þy feorþan dæge ofor undern beoþ myccle þuneras on heofnum; & þonne gefeallaþ ealle deofolgyld; & þonne hit biþ æt sunnan setlgange, & þeah hweþre nænig leoht ne æteoweþ; & mona biþ adwæsced; & beoþ þeostra forþ gewordene ofor ealle world; & steorran yrnaþ wiþersynes ealne þone dæg; & men hie magan geseon swa sutole swa on niht þonne hit swiþe freoseþ; & þonne on þæm dæge hatigaþ þisse worlde welan & þa þing þe hie nu lufiaþ.

On the third day the north and east parts of the earth shall address each other.

On the fourth day. All idols shall fall down. All light shall fail.

Þy fiftan dæge æt underne se heofon tobyrst from þæm eastdæle oþ þone *westdæl; & þonne eall engla cynn lociaþ þurh þa ontýnnesse on manna cynn. Þonne geseoþ ealle menn *þæt* hit wile beon æt þisse worlde ende. Fleoþ þonne to muntum & hie hydaþ for þara engla onsyne, & þonne cweþaþ to þære eorþan, & biddaþ *þæt* heo hie forswelge & gehyde, & wyscaþ *þæt* hie næfre næron acennede from fæder ne from meder; swa hit geara be þon on Cristes bocum gewítgod wæs, & þus cweþaþ: 'Eadige syndon þa men þa þe wæron únberende, & eadige syndon þa innoþas þa þe næfre ne cendon, & þa breost þa þe næfre meolcgende næron'; & þonne hie cweþaþ to þæm dunum & to þæm hyllum: 'Feallaþ ofor us, & us bewreoþ & gehydaþ, *þæt* we ne þurfon þysne ege leng þrowian æt þyssum englum. Nu is eal gesyne *þæt* we ær behýded hæfdon.' Þy syxtan dæge ær underne þonne biþ from feower endum þære eorþan eall mid-

On the fifth day the heavens will burst asunder from east to west, and angels shall look through the breach.

*p. 111.

Mankind will flee to the mountains, and call upon the hills to hide them.

On the sixth day before noon accursed

four ends of the earth all the world shall then be filled with accursed spirits, who will endeavour to take great spoil of men's souls, as Antichrist previously did. And when he cometh then will he threaten to send those souls into eternal punishments who will not obey him. And then at last he himself shall be driven into everlasting woe. So then on that day shall come Saint Michael with a heavenly host of holy spirits, and shall then slay all those accursed folk, and drive them into hell's abyss for their disobeying of God's behests and for their wickednesses. Then shall all creatures see our Lord's power, though mankind now will not acknowledge or recognise it. Then after these things the seventh day will be nigh at hand. And then Saint Michael the Archangel will command the four trumpets to be blown at these four quarters of the earth and will raise up all bodies from the dead, though they were previously hidden by the earth, or drowned in the water, or devoured by wild animals, or carried off by birds, or torn to pieces by fishes, or in any wise departed from this world. All must rise again then, and go forth to the Doom in such form as they previously adorned themselves; but not with gold nor with sumptuous-woven (purple) garments, but with good and holy deeds we must be adorned if we desire then to be on the right hand of the Lord Jesus Christ, along with faithful and chosen souls whom he will send into everlasting light. Wherefore we must now consider, the while we may, our soul's need, lest we lose these opportune times and desire to repent when we are no longer able. Let us be humble and merciful and charitable, and let us put away and banish from our hearts deceit, leasings, and envy, and let us have a right mind towards other men. For God himself shall then take no heed of any man's penitence, and no intercession shall avail us there; but he will then be more relentless and remorseless than any wild beast, or than any anger might ever be. And as much as man's might was the greater and he was the richer in this world, so much the more then shall the supreme Judge require from him, since he himself shall merit and obtain relentless and harsh justice, as it is written concerning such, 'The man who now judgeth the poor without mercy shall hereafter be doomed to stern justice.' Let us now, dearest men,

dangeard mid awergdum gastum gefylled, þa fundiaþ þæt hie willon genimon myccle herehyþ manna saula *swa Antecrist ær beforan dyde; & þonne he cymeþ þonne beotaþ he þæt he wile þa saula sendan on ece wîtu þa þe him heran nellaþ; & þonne æt nehstan biþ he sylfa on ecne wéan bedrifen. Swa þonne þy dæge cymeþ *Sanctus* Michahel mid heofonlicum þreate haligra gasta, & þa þonne ofsleaþ ealle þa awergdan, & on helle grund bedrifaþ for heora unhyrsumnesse Godes beboda & for heora mándædum. Þonne geseoþ ealle gesceafta ures Drihtnes mihte, þeah þe hie nu mennisce men oncnawan nellan ne ongytan. Þonne æfter þeossum þingum biþ neh þæm seofoþan dæge; & þonne hateþ *Sanctus* Michahel se heahengl blawan þa feower beman æt þissum feower endum middangeardes, & awecceaþ ealle þa lichoman of deaþe, þeah þe hie ær eorþe bewrigen hæfde, oþþe on wætere adruncan, oþþe wildeor abiton, oþþe fuglas tobæron, oþþe fixas toslitan, oþþe on ænige wisan of þisse worlde gewiton *ealle hie sceolan þonne arisan, & forþgán to þam dome, on swylcum heowe swa hie ær hie sylfe gefrætwodan. Næs na mid golde ne mid godwebbenum hræglum, ac mid godum dædum & halgum we sceolan beon gefrætwode, gif we þonne willaþ beon on þa swiþran healfe Drihtnes Hælendes Cristes mid soþfæstum saulum & gecorenum, þa he sendeþ on ece leoht. Forþoh we sceolan nu geþencean, þa hwile þe we magan & motan, ure saula þearfe, þe læs we foryldon þas alyfdon tîd, & þonne willon þonne we ne magon. Uton beon eaþmode & mildheorte & ælmesgeorne, facen & leasunga & æfeste from urum heortum adoon & afyrran, & beon rihtwise on urum mode wiþ oþre men; forþon þe God sylfa þonne ne gymeþ nænges mannes hreowe; ne þær nænige þingunga ne beoþ; ac biþ þonne rêþra [&] þearlwisra þonne ænig wilde deor, *oþþe æfre ænig mód gewurde. & swa myccle swa þæs mannes miht beo mare, & he biþ weligra on þisse worlde, swa him þonne se uplica Dema mare toseceþ, þonne he him sylfum reþne dom & heardne geearnaþ & begyteþ, swa hit be þon gecweden is: 'Se mon se þe nu demeþ þæm earmum buton mildheortnesse, þonne biþ þam eft heard dóm geteod.'

spirits will fill the earth.

*p. 112.

Antichrist will come, and will be defeated by St. Michael.

On the seventh day St. Michael will blow the four trumpets at the four quarters of the earth, and all the dead shall rise to judgment.

*p. 113.

Let us not delay our repentance and amendment.

On the great day of Doom prayers will be of no avail.

*p. 114.

The supreme Judge will deal out strict justice to all.

very prudently and wisely think upon these things, so that we, through just deeds and through works of mercy, may find our Judge mild (merciful), and so through meekness and through true love to God and to man, we may earn for ourselves everlasting bliss with our Lord, who liveth and reigneth ever without end everlastingly. Amen.

VIII.

SOUL'S NEED.

. . . . . to God and increaseth his own sins. And there is much need for us to bear in mind how the Lord delivered us, by his passion, from the devil's power, when he ascended the rood-tree and shed his precious blood for our salvation. Wherefore we ought to honour the holy victory-sign of Christ's cross and follow after it and pray for the forgiveness of our sins, all together; since he suffered for us all on the cross, and endured at the hands of the wicked Jewish people all those sore reproaches and hard sufferings, all of which he suffered because he would save us from eternal torments, and bring us into eternal bliss. But what is more needful for a man to think of than about his soul's need; and of the day that cometh when he must separate himself from the body, and what guides he shall then have, and whither he shall be led, either to misery or to glory? Thus may we clearly convince ourselves that those things are familiar which we are unable to see. So also this world's wealth abounds to many a man at his death, nevertheless he shall be harassed and solicitous when the day comes when he must depart empty-handed of it all, except he has done aught for God with a good will. Then in this respect it is unlike the eternal life that each man will obtain who will here, with goodwill, observe God's behests; and to him who obtains it shall be given everlasting bliss. It is then needful for us to seek the medicine for our souls, because the Lord is very merciful who hath assured and informed us, saying, 'I desire not the death of a sinner, but I will that he live and turn to God.' Wherefore we must with all mind and might turn to God and truly repent of our

Uton nu, men þa leofestan, þas þing geþencean swiþe snotorlice & wislice, *þæt* we þurh soþfæste dæda & þurh mildheortnesse weorc urne Deman mildne gemêton, & þurh eaþmodnesse & þurh þa soþan lufan Godes & manna us þa écean eadignesse geearnian mid urum Drihtne, þær he leofaþ & rixaþ á buton ende on ecnesse. Amen. Let us by mercy merit God's mercy.

VIII.[a]

[SAUWLE ÞEARF.]

*. . . . . Gode & his sylfes synna geeceþ. & us is eac mycel nédþearf *þæt* we geþencean hu Drihten us mid his þrowunga alesde from deofles onwalde, þa he on rode galgan astag, & his *þæt* deorwyrðe blód for ure hælo ageat. Forþon we sceolan weorðian *þæt* halige sigetacen Cristes rode & æfter fylgeon & biddon ure synna forgifnessa ealle æt somne, swa he for us ealle þrowade on ðære rode, & ealle þa súran edwita & þa heardan þrowunga, þe he adreag æt þæm únlædan folce Iudea, eal he þrowode *þæt* forðon þe he wolde us from ecum wîtum generian, & us gelædon on þa ecean eadignesse. Ac hwæt is *þæt* þæm men sy mare þearf to þencenne þonne embe his sauwle þearfe, & hwonne se dæg cume þe he sceole wið þæm lichomon hine gedælon, & hwylce latteowas he hæbbe, & hwyder he gelæded sy, þe to wîte, þe to wuldre. Sweotollice we magon ongeotan *þæt* þa syndon heowcuðe þe we geseon ne magon. Swa eac *monegum men genihtsumaþ þisse worlde gestreón æt his ende, þeah hwæþere he sceal winnan & sorgian, hwonne se dæg cume *þæt* he sceole þæs ealles idel hweorfan, buton he ær hwæt mid gódum willan for Gode gedyde. Þonne is úngelic be þon écan life, *þæt* mæg begeotan ælc man þara þe her wile mid godum willan Godes bebodu healdan, & se þe hit begyteþ þon biþ éce eadignes geseald. Us is þonne nédþearf *þæt* we secan þone læcedóm ure sauwle; forþon þe Drihten is swiðe mildheort se us trymede & lærde: he cwæþ, 'Nelle ic þæs symfullon mannes deaþ, ac ic wille *þæt* he libbe & to Gode gecyrre.' Forðon we sceolan mid ealle mod & mægene to Gode gecyrran

* p. 115.

The cross is the sign of Christ's victory, and must be honoured.

Our soul's need is the most important subject for our consideration.

* p. 116.

It is necessary that we seek the soul's medicine.

[a] Imperfect at the beginning.

evil deeds, then will the Lord give us forgiveness of our sins and eternal life after this world. Humble yourselves under the power of God's hands, then will he deliver you out of all the devil's temptations, for the Lord never despises the humble nor the tenderest heart. Dearest men, consider that ye are frequently toiling and always solicitous about the things wherewith we should fill and adorn our body; but it shall happen, after a few days or a few years, that the same body shall be in the tomb, eaten and devoured by worms. Wherefore we have much more need to trouble ourselves about the need of our soul, which shall be present in heaven before God and his angels. 'I entreat you,' said Saint Augustine, 'that ye go to the tomb of rich men, and then may you see a plain example [of the vanity of riches].' They were wealthy in this world, and their riches were very many in lands and in vineyards; and their store-houses were filled with manifold riches, and their bliss and their amusements were very abundant. Behold now diligently that all is gone from their eyes. They had many adornments of precious garments. They had also wives and concubines, and their lustful indulgences, and feasts, and sports, and excessive drinkings, and foolish and thoughtless embraces. And diverse blisses they had in their drinkings, and their morning and evening feasts they mingled together. But whither have gone the wealth, and the adornments, or the vain pleasures? or whither have gone the great throngs that encompassed and surrounded them? And where are those who praised them, and spake to them flattering words? And where have gone the adorning of their houses, and the collection of precious gems, or the vast acquisition of gold and of silver, or all the wealth which they daily, more and more, amassed, and knew not nor took heed of the time when they should leave all? Or where have gone their wisdom and their ingenious skill? And [where is] he who hath given false judgments? And where is the splendour of their beds and their couches, or the manifold dissembling of their friends, and the great multitude of their servants, and the fretwork of their lamps which burned before them, and all the great crowds that went with and thronged about them? All those are now gone from their

& dón soðe bote ure yfeldæda, þonne forgifeþ us Drihten ure synna forgifnesse & ece líf æfter þisse worolde. Eaþmodgiaþ eow sylfe under þære mihte Godes handa, þonne genyreþ he eow of eallum *deofles costungum; forðon þe Drihten næfre ne forsyhþ þa eaþmodan heortan ne þa hnescestan. Men þa leofostan, geþenceaþ þæt ge gelomlice winnað, & á embe þæt sorgiað þæt we urne lichoman gefyllan & gefrætwiað; þonne gelimpeð þæt eft æfter feawum dagum oþþe feawum gearum, þæt se ilca lichoma byð on byrgenne from wyrmum freten & forglendred. Forþon us is myccle mare nedþearf þæt we winnon ymbe ure saule þearfe, seo biþ ge *ond*weard on heofnum beforan Gode & his englum. 'Ic eow halsige,' cwæþ Agustinus, 'þæt ge gongan to byrgenne weligra manna, þonne magon ge geseon sweotole bysene. Hie wæron welige on þyssum middangearde, & heora wlenca wæron swiþe monigfealde on lándum & on wíngeardum, & heora hordernu wæron mid monigfealdum wlencum gefylde, & heora bliss & heora plegan wæron swiðe geniht-sume. Behealdað nu georne eall *þæt is from heora eagum gewiten. Hie hæfdon manige glengas deorwyrþra hrægla. Eac swylce hie hæfdon wíf & cyfesa, & heora fyrenlustas, & wiste, & plegan, & oforgedrync, & dyslice & únrædlice halsunga; & mislice blissa hie hæfdon on hiora gedrynce; & heora underngereordu & æfengereordu hie mengdon togædere. Ac hwyder gewiton þa welan, & þa glengas, & þa idlan blissa? oþþe hwyder gewiton þa mycclan weorod þe him ymb ferdon & stodan? & hwær syndon þa þe hie heredan, & him olyhtword sprecan? & hwær cóm seo frætwodnes heora husa & seo gesomnung þara deorwyrþra gimma, oþþe þæt unmæte gestreón goldes & seolfres, oþþe eal se wela þe him dæghwamlice gesamnodan má & ma, & nystan ne ne gemdon hwonne hie þæt eall anforlætan sccoldan? oþþe hwær com heora snyttro & seo orþonce glaunes, *& se þe þa gebregdnan domas demde? & seo wlitignes heora ræsta & setla, oþþe seo manigfealde licetung heora freonda, & seo myccle menigo heora þeowa, & seo scylfring heora leohtfata þe him beforan burnon, & ealle þa mycclan þreatas þe him mid ferdon & embþrungon? Ealle þa syndon nu from heora eagum

Humble yourselves before God. *p. 117.

We take much thought of the body which in a short time must rot in the earth.

Go to the tombs of rich men, and you shall see a clear example of the vanity of earthly riches. *p. 118.

All their riches have gone from them. *p. 119.

All their followers are departed from them.

eyes. And above all this be mindful that never again shall they come hither, but their bodies shall lie in the earth and turn to dust; and the flesh shall become corrupt, and with worms shall swarm, and down shall pour, and they shall issue from all their joints; and there nought else shall continue, save only he who is happy may teach himself by this example, and also, what is more, [perceive] that they must after these riches suffer hell-torment, except true penitence succour them. Wherefore, dearest men, let us truly repent and amend our sins, the while we are in this life; let us redeem our souls the while we have life and price at our command, lest that death come and we lose at once life and price, and be then led with our enemies into eternal perdition. No man need think that another man may release him from eternal torments, if he himself will not turn to repentance of his sins before the end of his life. Wherefore we must be now mindful of our soul's need the while we may, for each man must, in this world, merit that the good that his friends do for him afterwards may conduce to eternal rewards. The true man must give his goods at the time that it best pleases him to enjoy them; and that which a man does for God must be done, then, with very good will, then shall those good things be pleasing to God which are done for him afterwards; and the Lord will very joyfully requite the man for all those good things with the twofold reward of eternal life. We may also consider, what is more important, that a man may earn disgrace for himself by means of his sins and wickedness, while with good and just deeds he may obtain eternal rest after this world. Then must we ever be mindful of the awful Doomsday, which now cometh unexpectedly; and we shall then stand before the throne of God, and each man shall produce both the good and the evil that he previously did, and shall then receive reward according to his own deserts. Therefore ought we now to bear in mind our necessity and think sufficiently of our soul's need, lest our death become a cause of rejoicing to our enemies. Let us, [dearest] men, now merit it, that our last day may be angel's joy, and that the heavenly bliss may receive us. Let us turn now to the Lord's will, because he very

gewitene, & ofor *þæt* næfre efngemyndige hider eft ne cumaþ, ah heora lichoman licgga$ on eor$an & beoþ to duste gewordne, & *þæt* flæsc afula$, & wyrmum awealleþ, & neþer afloweþ, & beoþ gewitene from callum heora gefogum, & þær noht elles ne wuna$, buton *þæt* ân *þæt* se þe gesælig bi$ mæg hine sylfne be þære bysene læran, & eac *þæt* gȳt mare is, *þæt* hie sceolan æfter þæm wlencum écе edwit þrowian, buton him seo sôþe hreow gefultmige. For$on, men $a leofestan, dôn we soþe hreowe* & bote ure synna, þa hwile * þe we on þyssum life sȳn; alesan we ure saule þa hwile þe we *þæt* lîf & *þæt* weorþ on ur*um* gewealde habban, þe læs se deaþ ær cume, & we þonne æt somne forleosan *þæt* lîf & *þæt* weorþ, & þonne sȳn gelædde mid urum feondum on écе forwyrde. Ne þearf þæs nan mon wenan *þæt* hinc oþer mon mæge from ecum witum alesan, gif he sylf nele his synna to bote gecyrran ær *þæm* ende his lifes. Forþon we sceolon nu beon gemyndige ure saula þearfe, þa hwile þe we moton, forþon þe æghwylc man sceal on worlde geearnian *þæt him þæt* gôd mote to ecum medum gegangan; *þæt* him his freond æfter gedeþ. Se getreowa man sceal syllan his gôd on þa tîd þe hine sylfne selest lyste his brucan; & *þæt* sceal þonne beon gedôn mid swi$e gôdum willan *þæt* man Gode deþ, þonne beo$ Gode *ond*fenge þa gôd þe him mon æfter deþ; & Drihten þonne swiþe bliþlice ealle þa gôd *mannum geleana$ mid twyfealdre mede éces lifes. Eac we magon geþencean *þæt* þæt hefigre is, *þæt* man mid mân-dædum & mid synnum hi*m* sylfum geearnige edwit, þonne mon mid gôdum & soþfæstum dædum geearnige him þa écean ræste æfter þisse worlde; þonne sceolon we singallice gemunan þone egesfullan domes dæg, se cumeþ nu ungeara; & we þonne beoþ standende beforan Drihtnes þrymsetle, & anra manna gehwylc sceal forþ-beran swa gôd swa yfel swa he ær dyde, & þonne edlean onfôn be his sylfes gewyrhtum. Þonne sceolon we nu gemunan ure nyd-þearfe, & geneh geþencean emb ure saula þearfe þe læs ure deaþ urum feondum to gefean weorþe. M*en*, geearnian we nu *þæt* ure se ytmesta dæg sȳ engla gefêa, & us seo upplice eadignes onfô. Gecyrron we nu to Drihtnes willan; forþon he us swyþe mildheortlice forþ-laþode, & þus cwæþ, Hîe.

Their bodies turn to dust. Worms issue from every joint.

* p. 120.

Neither alms nor other good deeds will avail the man who dies impenitent.

A man must give for God the things that he likes best.

* p. 121.

A man may earn disgrace for himself by a sinful life.

God invites us to turn to Him.

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mercifully hath invited us, thus saying, 'Turn to me, then will I turn to you.' He turned to us when he came hither from his father's realm and divested himself of the divine majesty and invested himself humbly with human frailty. When he saw that all mankind had forsaken their Creator through diverse errors, he did not despise them, he knew that they were liable to death. Then he invited them to come to eternal life, and gave us an example of all humility in the manifold miracles that he wrought; and he showed us the greatest love and mercy, when he suffered bodily death and redeemed all mankind, both those who were previously God's chosen ones, of yore in hell, and who ever trusted in him, and wished and longed for his coming, that he should release them from the confined darkness; and also at his passion he delivered us from the devil's power. No man then need visit the deep abyss of the hot and the severe flame except those, who of their own accord, heedlessly forsake God's behests. Lo we now have heard related a little concerning the humility and mercy (of God), and, nevertheless, no man may relate the mercies and the love that he hath shown to mankind; and he asks of us no other recompence but that we should return our bodies and our souls to him on Doomsday, as undefiled as he previously formed them and entrusted them to us. Wherefore we must now, the while we are abiding in this world, be very mindful of God's biddings and of our soul's need, and at all times thank him for all his mercies and his humility and his gifts that he hath given us, and we must honour his name with words and with deeds, and serve him with all our might; then will he allow us to behold for ever in peace his glorious countenance, as He Himself hath said, 'I am the life of this world, he who follows me shall not go into darkness, but he shall have the light of everlasting life;' that is, the glorious life, wherein angels, and archangels, and patriarchs, and prophets, and all the sanctified abide in the presence of the Lord, where is eternal joy without sadness, and youth without age; where is no grief nor toil, nor any uneasiness, nor sorrow, nor weeping, nor hunger, nor thirst, nor ache nor ill;—where no man

'Gecyrraþ to me, þonne gecyrre * ic to eow.' He þonne gecyrde to us, þa he hider becom of his Fæder rîce, & hine ungyrede þæs godcundan mægen-þrymmes, & gegyrede hine þeowlice mid þære menniscan tydernesse. Þa he geseah *þæt* eal manna cynn on missenlicum gedwolum *from* heora Scyppende gewitene wæron, ne forseah he hie nâ, ac he wiste *þæt* hi wæron to deaþe gearwe; þa gelaþode he hie to ecean lîfe, & ealre eaðmodnesse bysene he us on þæm manigfealdum wundrum onstealde, þe he worhte; & þa mæstan lufan & mildheortnesse he us gecyðde, þa he lichomlicne deaþ geþrowode & eal mancyn alesde, ge þa þe ær wæron Godes þa gecorenan geara on helle, & â on hine gehyhtton, & his tocymes wyscton & wilnodan *þæt* he hie of þæm nearwan þeostrum alesde, swylce he us eac æt his þrowunga of deofla onwalde alesde. Nis *þæt* þonne nænig man *þæt* þurfe þone deopan grund þæs hâtan leges & þæs heardan leges *gesecean, buton þa þe heora sylfra ræd on ofergeotolnesse Godes beboda forlætaþ. Hwæt we nu gehyrdon of hwylcum hugu dæle secggan be þæm eadmodnessum & mildheortnessum, & hwæþre nis nænig man *þæt* asecggan mæge þa miltsa & þa lufan, þe he wiþ þis mennisce cyn gecyþde; & ne bideþ he æt us nænig oþor edlean buton *þæt* we urne lichoman & ure saule swa unwemme him ageofan on domes dæg, swa he hie ær gesceôp & us æt fæste. Forþon we sceolan nu beon, þa hwile þe we on þysse worlde wuniaþ, Godes beboda swyþe gemyndige & ure saule þearfe; & on eallum tîdum secggan we him þanc ealra his miltsa & his eaðmodnessa & his geofena þe he us forgeaf, & his noman we sceolan weorþian mid wordum & mid dædum & mid ealle mægene him þeowian; þonne forgifeþ he us *þæt* we motan to widan feore *his þa wuldorfæstan onsyne mid sibbe sceawian, swa he sylfa cwæþ, 'Ic eom þysses middangeardes lîf, se þe fylgeþ me ne gæþ he on þeostro, ah he hafaþ leoht eces lifes;' *þæt* is *þæt* wuldorfæste lif *þætte* englas, & heahenglas, & heahfæderas, & witgan & ealle halige on Drihtnes onsyne wuniaþ; þær biþ â êce gefêa buton unrotnesse, & geogoþ buton yldo; ne biþ þær sâr ne gewinn, ne nænig ûneþnes, ne sorg ne wop, ne hungor, ne þurst, ne ecé[1] yfel; ne þær mon his

* p. 122.

He turned to us when he came upon earth.

He showed us and God's elect the greatest mercy, when he redeemed us by his death.

* p. 123.

No man may sufficiently tell God's mercies.

He asks nothing of us but to return Him our souls and bodies as pure as he created them.

* p. 124.

Then He will give us the joyful life of heaven.

[1] ? *read* ece ne.

will meet his enemy, nor leave his friend, but there may he, who shall visit that place, dwell peacefully with angels in eternal glory before our Lord, who liveth and reigneth with God the Father, and with the Holy Ghost with out end. Amen.

IX.

CHRIST THE GOLDEN-BLOSSOM.

Dearest men, we have often heard tell of the noble advent of our Lord, how he himself in this world undertook to make intercession [for us], which patriarchs said and made known, which prophets foretold and extolled, which psalmists sang and declared that he would come from the throne of his glorious realm hither into this world, and would possess for himself all these kingdoms as his own possession. All that was fulfilled after that the heavens opened and the supreme power descended upon this earth, and the Holy Ghost dwelt in the noble womb, and in the best bosom, and in the choice treasury; and in the holy bosom he abode nine months. Then the queen of all virgins gave birth to the true Creator and Comforter of all people, the Saviour of all the world, the Preserver of all spirits, and the Helper of all souls, when the 'golden-blossom' came into this world, and received a human body from the immaculate virgin St. Mary. Through that issue we were saved, and through that birth we were redeemed, and through that union we were freed from devils' tribute, and through that advent we were honoured and enriched and endowed. And afterwards the Lord Christ dwelt here in the world along with men, and showed them many miracles which he wrought before them; and he would kindly heal them and teach them mercy. Their hearts were stony and blind so that they could not comprehend what they heard there, nor were they able to understand what they saw there; but then the Almighty God removed for them that hurtful covering from their hearts and illumined them with enlightened understanding, so that they might understand and know him who descended into this world for

feond findeð, ne his freond forlæteþ; ac þær wunian mót se þa stowe geseceþ, mid engla sibbe on ecean wuldre for urum Drihtne se leofaþ & rixaþ mid God Fæder & mid þon Halgan Gaste abuton ende. AMEN.

Where he ever liveth and reigneth.

IX.[a]

CRIST SE GOLDBLOMA.

Men þa leofestan, we gehyrdon oft secggan be þam æþelan tocyme ures Drihtnes, hu he him on þas world þingian ongan, *þæt* heahfæderas * sægdon & cyþdon, *þæt* witigan witigodan & heredon, *þæt* sealmsceopas sungon & sægdon, *þæt* se wolde cuman of þam cynestole & of þæm þrymrîce hider on þas world, & him ealle þás cynericu[1] on his anes æht geagnian. Eall þæt wæs gelæsted seoþþan heofonas tohlidon, & seo heâ miht on þysne wâng astag, & se Halga Gast wunode on þam æþelan innoþe, & on þam betstan bósme, & on þam gecorenan hórdfæte; & on þam halgan breostum he eardode nigon monaþ; þa ealra fæmnena cwên cende þone soþan Scyppend & ealles folces Frefrend, & ealles middangeardes Hælend, & ealra gasta Nergend, & ealra saulâ Helpend, þa se goldbloma þâ on þás world becom & menniscne lichoman onfeng æt *Sancta* Marian þære ûnwemman fæmnan. Þurh þa burþran we wæron gehælde, & þurh *þæt* gebeorþor we wurdon alysde, & þurh þa gesamnunga we wæron gefreoþode * feonda gafoles, & þurh þone tocyme we wæron geweorþode & gewelgade & gearode; & seoþþan he Drihten Crist her on worlde wunode mid mannum, & him feala wundra cyþde & beforan worhte; & hîe liþelice hælan wolde & mildheortnesse tæcan. Hie wæron stænenre heortan & blîndre *þæt* hie þæt ongeotan ne cuðan, *þæt* hie þær gehyrdon, ne *þæt* oncnawan ne mihton *þæt* hie þær gesawon; ac þa se ælmihtiga God afyrde him þæt unriht wrigels of heora heortan, & hie onbyrhte mid leohtum andgite, *þæt* hie *þæt* ongytan & oncnawan mihton, hwâ him to hæle & to helpe & to feorhnere on þás

Christ came to intercede for us.

* p. 125.

This was foretold by patriarchs, prophets and psalmists.

[1] *There is, in a smaller hand, an* e *over the* u.

Christ is the golden-blossom.

By his birth we were saved and redeemed.

* p. 126.

The Jews' hearts were of stone, and they understood not at first all that they heard and saw.

[a] The rubric is rubbed away.

their salvation and succour and for an asylum (refuge). Afterwards he opened for them the ears of mercy, and stirred them up to belief, and manifested his mercy and made known his kinship to them. Before that we had become orphans, because we were deprived of the heavenly kingdom and were put out of the primeval . . . . . Christ liveth and reigneth with all holy souls, ever without end, for ever and ever. Amen.

X.

THE END OF THIS WORLD IS NEAR.

Dearest men, lo! I now admonish and exhort every man, both men and women, both young and old, both wise and unwise, both rich and poor,—everyone to behold and understand himself and, whatsoever he hath committed in great sins or in venial ones, forthwith to turn to the better and to the true medicine, then may we have God Almighty merciful (to us), because the Lord desires all men to be whole and sound, and to turn to the true knowledge, as David said, 'The humble and fearing and trembling and quaking hearts and those fearing their Creator, God will never despise nor disregard, but will hear their prayers when they cry to him and pray to him for mercy.' May we then now see and know and very readily understand that the end of this world is very nigh; and many calamities have appeared and men's crimes and woes are greatly multiplied; and we from day to day hear of monstrous plagues and strange deaths throughout the country, that have come upon men, and we often perceive that nation riseth against nation, and we see unfortunate wars caused by iniquitous deeds; and we hear very frequently of the death of men of rank whose life was dear to men, and whose life appeared fair and beautiful and pleasant; so we are also informed of various diseases in many places of the world, and of increasing famines.

world astag; seoþþan he him mildheortness eearon ontynde, & to geleafan onbryrde, & his miltse onwreah, & his mægsibbe gecyðde. Ær þon we wæron steopcild gewordene; forþon þe we wæron astỹpte þæs heofonlican rîces, & we wæron adilegode of þam frymþlican [a] . . . . God made known his relationship to men.

* Crist wunaþ & rixaþ mid eallum halgum saulum áá buton ende on ealra worlda world. Amen. * p. 127.

X.

[ÞISSES MIDDANGEARDES ENDE NEAH IS.]

Men ða leofostan, hwæt nú anra manna gehwylcne ic myngie & lære, ge weras ge wif, ge geonge ge ealde, ge snottre ge unwise, ge þa welegan ge þa þearfan, *þæt* anra gehwylc hine sylfne sceawige & ongyte, & swa hwæt swa he on mycclum gyltum oþþe on medmycclum gefremede, *þæt* he þonne hrædlice gecyrre to *þam* selran & to þon soþan læcedome; þonne magon we us God ælmihtigne mildne habban; forþon þe Drihten wile *þæt* ealle men sỹn hale & gesunde, & to þon soþan andgite gecyrran, swa Dauid cwæþ, 'Þa eaðmodan heortan & þa forhtgendan & þa bifigendan & þa cwacigendan & þa ondrædendan heora Scyppend, ne forhogaþ þa næfre God ne ne forsyhþ; ah heora bena he gehyreð, þonne hie to him cleopiað & him are biddaþ.' Magon we þonne *nu geseón & oncnawan & swiþe gearelice ongeotan *þæt* þisses middangeardes ende swiþe neah is, & manige frecnessa æteowde & manna wóhdæda & wonessa swiþe gemonigfealdode; & we fram dæge to oþrum geaxiað ungecyndelico witu & ungecynelice deaþas geond þeodland to mannum cumene, & we oft ongytaþ *þæt* ariseþ þeod wiþ þeode, & ungelimplico gefeoht on wólicum dædum; & we gehyraþ oft secggan gelome worldricra manna deaþ þe heora lif mannum leof wære, & þuhte fæger & wlitig heora lîf & wynsumlic; swa we eac geaxiað mislice adla on manegum stowum middan- All men are here admonished to repent and seek the soul's medicine. God will not despise the contrite and penitent heart. * p. 128. The end of this world is nigh, as is clear by various signs.

[a] Breaks off here, a leaf or leaves being lost. The words that follow may be the end of this homily or of some other.

And many evils, we learn, are here in this life become general, and flourish, and no good is abiding here, and all worldly things are very sinful, and very greatly cooleth the love that we ought to have to our Lord; and those good works that we should observe for our soul's health, we forsake. These tokens, that I have just related concerning this world's tribulations and calamities, are such as Christ himself mentioned to his disciples, that all these things should happen before the end of this world. Let us now strive with all the might of good works and be desirous of God's mercy. Now we may perceive that this world's destruction approacheth, wherefore I admonish and warn every man to contemplate diligently his own death, so that he may live here in the world rightly, before God and in the sight of the highest King. Let us be liberal to the needy and charitable to the poor, as God himself hath bidden us, so that we observe true peace and have concord among us; and let those that have children instruct them in right discipline and teach them the way of life, and the right way to heaven; and if they in any way live their life amiss let them then at once be converted from their wickednesses and turned from their unrighteousness; that we thereby may all please God, as is bidden to all believing people, and not to those alone that are in exalted positions subject to God, as bishops, kings, mass-priests, archdeacons, but is also indeed enjoined upon subdeacons and monks; and to all men it is needful and profitable to observe well their baptismal vows. Let no man be very highminded on account of his worldly wealth, nor too confident in his bodily powers, nor too disposed to malice, nor too bold in wickedness, nor too full of crafts, nor too fond of guile, neither given to contriving false accusations, nor to laying snares [for the unwary]. No man need think that his body may or can amend the sin-burden in the grave; but therein he shall rot to dust and there await the great event [the Doom], when the Almighty will bring this world to an end, and when he will draw out his fiery sword and smite all this world through and pierce the bodies, and cleave asunder this earth; and the dead shall stand up, then shall the body (flesh-garb) be as transparent as glass,

geardes, & hungras wexende. & manig yfel we geaxiaþ her on life gelómlician & wæstmian, & nænig gód áwunigende & ealle worldlicu þing swiþe synlicu; & colaþ to swiþe seo lufu þe we to urum Hælende habban sceoldan, & þa godan weorc wé anforlætaþ þe we for ure saule hæle began *sceoldan. Þas tacno þyslico syndon þe ic nu hwile big sægde be þisse worlde earfoþnessum & frǽcnessum, swa Crist sylfa his geongrum sægde, þæt þas þing ealle geweorþan sceoldan ær þisse worlde ende. Uton we nu efstan calle mægene godra weorca, & geornfulle beon Godes miltsa; nu we ongeotan magon þæt þis nealæcþ worlde forwyrde; forþon ic myngige & manige manna gehwylcne þæt he his agene dæda georne smeage, þæt he her on worlde for Gode rihtlice lifge, & ón gesyhþe þæs hehstan Cyninges. Sýn we rummode þearfendum mannum, & earmum ælmes-georne, swa us God sylfa bebeád þæt we soþe sibbe heoldan, & geþwærnesse us betweonon habban; & þa men þe bearn habban læran hie þam rihtne þeodscipe, & him tǽcean lífes weg & rihtne gang to heofonum; & gif hie on ænigum dæle wolice libban heora lif, sýn hie þonne sona *from heora wonessum onwende, & fram heðra unrihtum oncyrron; þæt we þurh þæt ealle Gode lician, swa hit eallum geleaffullum folcum beboden standeþ, næs na þam anum þe Gode sylfum underþeodde syndon mid myclum hadum, biscopas, & cyningas, *and* mæssepreostas, & heahdiaconas, ac eac soþlice hit is beboden subdiaconum & munecum. & is eallum mannum nédþearf & nytlic þæt hie heora fulwiht hadas wel gehealdan. Ne beo nænig man her on worldrice on his geþohte to modig, ne on his lichoman to strang, ne niþa to georn, ne bealwes to beald, ne bregda to full, ne inwit to leof, ne wrohtas to webgenne, ne searo to renigenne. Ne þearf þæs nán man wenan þæt his lichama móte oþþe mæge þa synbyrþenna on eorþscrafe gebetan; ah he þær on moldan gemolsnaþ & þær wyrde *bideþ, hwonne se ælmihtiga God wille þisse worlde ende gewyrican, & þonne he his byrnsweord getyhþ & þas world ealle þurhslyhþ, & þa lichoman þurh sceoteð, & þysne middangeard tocleofeð, & þa deadan upastandaþ, biþ þonne se flæschoma ascyred swa glæs,

Men's love to God has greatly cooled.

* p. 129.

Christ told his disciples of the signs that should appear at the close of the world.

Let us at once turn from our sins and repent.

* p. 130.

All men should observe their baptismal vows.

* p. 131.

At the last day the body shall be as transparent as glass.

nought of its nakedness may be concealed. Wherefore it is needful for us that we follow not too long foolish works, but we must make our peace with God and men, and establish firmly the right belief in our hearts, that it may there dwell and there grow and bloom; and we must confess the true belief in [God and in] our Lord Jesus Christ, his begotten Son, and in the Holy Ghost, who is co-eternal with the Father and Son. And we must trust in God's holy Church, and in those that have right belief; and we must believe in the forgiveness of sins and the resurrection of the body on Doomsday, and we must believe in the everlasting life, and in the heavenly kingdom that is promised to all that are now workers of what is good. This is the right faith, which it behoveth that each man should well hold and perform, for no worker may perform good works before God without love and belief. And it is very needful for us to consider and bear this in mind, and most diligently when we hear God's books explained and read to us, and the gospel declared, and his glories made known to men. Let us then diligently strive to be afterwards the better and the happier for the teaching that we have often heard. Oh! dearest men, we must remember not to love too much that which we ought to give up, nor yet to give up too easily what we ought to hold everlastingly. Let us consider too very attentively that no man in the world hath so much weal, or such magnificent riches here in the world, but that he shall in a brief interval come to an end; and he shall give up all that here, previously, in the world was pleasant and dear to him to possess and to hold; and be the man ever so dear to his kinsmen and world's friends, and let any of them love him ever so much, nevertheless he shall soon afterwards shun him when that the body and the spirit shall be separated, and he shall esteem his fellowship loathsome and foul. That is no marvel; for, behold! what else is the flesh after the eternal portion, that is the soul, goes away,—lo! what else is the remnant, but the food of worms? Where shall be then his riches and his feasts? Where shall be then his pride and his arrogance? Where shall be then his vain garments? Where shall be then the ornaments and

ne mæg ðæs unrihtes beón awiht bedigled. Forðon we habbaþ nedþearfe þæt we to lange ne fylgeon unwit-weorcum, ac we sceolan us geearnian þa siblecan wǽra Godes & manna, & þone rihtan geleafan fæste staðelian on urum heortum þæt he ðær wunian mæge & móte, & þær growan & blowan; & we sceolan andettan þa soþan geleaffulnesse on urne Drihten Hælende Crist, & on his ðone acendan Suna & on ðone Halgan Gast, se is efnéce Fæder & Sunu; & we sceolan gehyhtan on Godes þa gehalgodan cyricean & on ða riht-gelefedan, & we sceolan gelyfan sýnna forlætnessa & lichoman æristes on domos[1] dæg; & we sceolan gelefan on þæt *ece lif & on þæt heofonlice rice þæt is gehaten eallum þe nu syndan godes wyrhtan. Þis is se rihta geleafa þe æghwylcum men gebyreð þæt he wel gehealde & gelæste; forðon þe nan wyrhta ne mæg god weorc wyrcean for Gode buton lufon & geleafan. & us is mycel nedþearf þæt we us sylfe geðencean & gemunan & þonne geornost, þonne we gehyron Godes béc us beforan reccean & rædan, & godspell secggean, & his wuldorþrymmas mannum cyþan. Vton we þonne georne teolian þæt we æfter þon ðe beteran sýn & þe selran for ðære láre ðe we oft gehyrdon. Eala men ða leofostan, hwæt we sceolan geðencean þæt we ne lufian to swyþe þæt þæt we forlæton sceolan, ne þæt huru ne forlætan to swiþe þæt we ecelice habban sceolan. Geseo we nu forgeorne þæt nænig man on worlde toðæs mycelne welan nafað, ne toðon modelico gestreon her on worlde þæt se on medmycclum fyrste to ende ne cume, & þæt eall forlæteð þæt him ær *her on worlde wynsumlic wæs, & leofost to agenne & to hæbbene; & se man næfre toðon leof ne bið his nehmagum & his worldfreondum, ne heora nán hine to þæs swiþe ne lufað þæt he sona syþþan ne sý onscungend, seoþþan se lichoma & se gast gedælde beoþ, & þinceð his neawist laþlico & unfæger. Nis þæt nan wundor; hwæt biþ hit la elles buton flæsc seoððan se ecea dæl ofbiþ, þæt is seo sawl? hwæt biþ la elles seo láf buton wyrma mete? Hwær beoþ þonne his welan & his wista? hwær beoð þonne his wlencea & his anmedlan? hwær beoþ þonne his idlan gescyrplan? hwær beoþ ðonne þa glengeas & þa mycclan gegyrelan þe he þone lichoman ær mid frætwode?

We must now secure the goodwill of God and men.

We must confess the true faith in the Trinity.

[1] *So in MS.*

* p. 132.

Without love and faith no one can work for God.

All our riches and pleasures must come to an end.

* p. 133.

When we die our friends will shun our fellowship.

When the soul leaves the body it becomes the food of worms.

the expensive attire with which he previously decked his body? Where shall be then his will and his lusts that he followed here in the world? Behold, then must he with his soul alone atone to God Almighty for all that he here in this world wickedly committed. We may now hear related a story of a certain rich and influential man, who possessed in this world great wealth and very splendid and manifold treasures, and lived a pleasant life. Then it happened that he died, and there came to him a sudden end of this transitory life. There was then one of his kinsmen and earthly friends that loved him more than any other man; and on account of the longing (grief) and the sorrow caused by the other's death he could no longer stay in the country, but with a sorrowful mind departed from his native land and from his dwelling-place, and in that [foreign] land dwelt many years; and this longing of his never diminished, but much oppressed and afflicted him. Then after a time he began to long for his native land again, for he wished to behold again the tomb and to see what he were like whom formerly he had often seen beautiful in face and stature. . . . . Then the bones of the dead man called to him, and thus said, 'Why hast thou come hither to see us? Now mayest thou see here a portion of dust, and the relict of worms, where thou previously didst see a purple garment interwoven with gold. Behold now dust and dry bones, where thou before didst see limbs, after flesh's kind, fair to look upon. O my friend and kinsman, be mindful of this, and convince thyself that thou art now what I was formerly, and after a time thou shalt be what I now am. Remember this, and know that my riches that I had of yore are all vanished and come to nought, and my dwellings are decayed and perished. But turn thee to thyself and incline thy heart to counsel [i. e. listen to good advice], and merit that thy prayers be acceptable to God Almighty.' He then, so sad and sorrowful, departed from the 'dust-spectacle' (contemplation of the dust), and turned himself away from all the affairs of this world; and he began to learn and to teach the praise of God, and to love spiritual virtues, and thereby earned for himself the grace of the Holy Spirit; and he delivered also the other's soul from punishment and released him from torments. May we then, dearest men,

hwær cumaþ þonne his willan & his fyrenlustas ᵹe he her on worlde beeode? Hwæt he þonne sceal mid his saule anre Gode ælmihtigum riht agyldan, ealles þæs þe he her on worlde to wommum gefremede. Magon we nu geheran [secg]gean be [sumum welegum men[a]] *& worldricum; ahte he on þysse worlde mycelne welan & swiᵹe modelico gestreon & manigfealde, & on wynsumnesse lifde. Þa gelamp him þæt his líf wearᵹ geendod, & fǽrlic ende onbecom þisses lænan lifæs; þa wæs his nêhmaga sum & his worldfreonda þæt hine swyþor lufode þonne ænig oþor[1] man, he þa for þære langunga & for þære geomrunga þæs oþres deaþes leng on þam lande gewunian ne mihte; ac he unrotmód of his cyþþe gewât & of his earde, & on þæm lande feala wintra wunode, & him næfre seo langung ne geteorode, ac hine swiþe gehyrde & þreade. Þa ongan hine eft langian on his cyþþe, forþon þæt he wolde geseon eft & sceawian þa byrgenne, hwylc se wære þe he oft ǽr mid wlite & mid wæstmum fægerne m[. . . . [b]] geseah; him þa *tocleopodan þæs deadan bân, & þus cwædon, 'Forhwon come þu hider us to sceawigenne? Nu þu miht her geseon moldan dæl & wyrmes láfe, þær þu ær gesawe godweb mid golde gefagod. Sceawa þær nu dust & dryge bân, þær þær þu ær gesawe æfter flæsclicre gecynde fægre leomu on to seonne. Eala þu freond & mîn mæg, gemyne þis & ongyt þe sylfne, þæt þu eart nu þæt ic wæs ió; & þu byst æfter fæce þæt ic nu eom; gemyne þis & oncnaw þæt mine welan þe ic ió hæfde syndon ealle gewitene & gedrorene, & mine herewîc syndon gebrosnode & gemolsnode. Ac onwend þe to þe sylfum & þine heortan to ræde gecyr & geearna þæt þine bena sýn Gode ælmihtigum andfenge. He þa swa geomor, & swa gnorngende, gewât from þære dustsceawunga & hine þa onwende from ealre þisse worlde begangum, & he ongan godes lof leornian & þæt læran, & þæt gastlice mægen lufian; & þurh þæt geearnode him þa gife Haliges Gastes,* & eac þæs oþres saule of wîtum generede, & of tintregum alesde. Magon we þonne, men þa leofestan, us þis to gemyndum habban, & þás

A certain rich man died.

His dearest friend, on account of his death, left his native land.

[1] *originally* oþer.

After a time he returned, and visited his friend's tomb.

* p. 135.

The dead man's bones spoke to him, and reminded him that in a short time he would come to the same condition.

He went away a wiser and a better man.

* p. 136.

[a] Supplied by conjecture, the MS. being damaged here.

[b] MS. damaged here; three or four words cut off.

have this for our mementoes and set fast this example in our hearts, so that we love not worldly splendour, nor this world itself, too much; for this world is altogether decrepit, troublous, corruptible, and unstable. And this world is altogether transitory. Let us, then, diligently consider and know in regard to this world's commencement, that when it was first formed it was full of all beauty, and was blooming in itself with manifold pleasures; and in that time it was pleasant and healthful to men upon earth, and there was upon the earth entire serenity, unbounded concord, and splendid progeny; and this world was so fair and so delightful that it drew men to it, by its beauty and pleasantness, from Almighty God. And when it (world) was thus fair and thus winsome, it withered away in the hearts of Christ's holy people, and is now blooming in our hearts, as is fit. Now there is lamentation and weeping on all sides; now is mourning everywhere, and breach of peace; now is everywhere evil, and slaughter; and everywhere this world fleeth from us with great bitterness, and we follow it, as it flies from us, and love it although it is passing away. Lo! we may hereby perceive that this world is illusory and transitory. Let us then be mindful of this the while we may, so that we may diligently press on to what is good; let us obey our Lord diligently, and for all his gifts and for all his mercies, and for all his kindness and benefits that he hath ever showed to us let us give thanks to Him—the heavenly King that liveth and reigneth everlastingly, for ever without end, in eternity. Amen.

XI.

HOLY THURSDAY.

Dearest men, we may now, in some few words, tell you of the honour of this holy season, and of this holy day, that we at this present time are now celebrating. It was on this day that our Lord and Saviour Christ exalted the humanity that he united to his divine nature above the heavens and above all the hosts of angels, when he went

bysene on urum heortum staþelian, þæt we ne sceolan lufian worlde glengas to swiþe ne þysne middangeard; forþon þe þeos world is eall forwordenlic & gedrofenlic & gebrosnodlic & feallendlic, & þeos world is eall gewiten.[1] Uton we þonne geornlice geþencean & oncnawan be þyses middangeardes fruman, þa he ærest gesceapen wæs, þa wæs he ealre fægernesse full, & he wæs blowende on him sylfum on swyþe manigfealdre wynsumnesse, & on þa tîd wæs mannum leôf ofor eorþan, & halwende & hêal smyltnes wæs ofor eorþan, & sibba genihtsumnes, & tuddres æþelnes; & þes middangeard wæs on þa tîd toþon fæger & toþon wynsumlic,[2] þæt he teah men to him þurh his wlite & þurh his fægernesse & wynsumnesse *fram þon ælmihtegan Gode; & þa he þus fæger wæs & þus wynsum, þa wisnode he on Cristes haligra heortum, & is nu on urum heortum blowende swa hit gedafen is. Nu is æghwonon hream & wôp, nu is heâf æghwonon, & sibbe tolesnes, nu is æghwonon yfel & slege, & æghwonon þes middangeard flyhþ from us mid mycelre biternesse, & we him fleondum fylgeaþ & hine feallendne lufiaþ. Hwæt we on þam gecnawan magon þæt þeos world is scyndende & heononweard. Uton we þonne þæs geþencean, þa hwile þe we magon moton, þæt we us georne to gode þydon. Uton urum Drihtne hyran georne, & him þancas secggan ealra his geofena, & ealra his miltsa, & ealra his eaðmôdnessa & fremsumnessa þe he wiþ us æfre gecyþde, þæm heofonlican Cininge þe leofað & rixaþ on worlda world ãã buton ende on ecnesse. AMEN.

The world is transitory and perishable.

[1] ? *read* gewitendlic.

The world was once beautiful and joyful.

[2] *MS.* wymsumlic.

* p. 137.

Now all is changed.

Everywhere we see lamentation, breach of peace and slaughter.

XI.

[ON ÞA HALGAN ÞÛNRES DEI.[3]]

[3] In a later hand.

Men þa leofestan, magon we nu hwylcum hwego wordum secgan be þære ârwyrþnesse þisse halgan tîde & þysses halgan dæges, þe we nu on andweardnesse weorþiað. Wæs on þyssum dæge þæt ure Drihten Hælend Crist þa menniscan gecynd þe he genam to his godcundnesse ahafen him sylfum ofor heofonas & ofor ealle engla þreatas he eft to þæm fæderlican setle eode,

At this holy season our Lord ascended into heaven.

to the abode of his Father, from which, by reason of his eternal Godhead he has never departed. We have also, previously, at this holy season heard tell of our Lord's holy passion, and also of his marvellous resurrection, which took place afterwards on the third day. We must now in a few words tell you of this holy ascension of the Lord, which we now at this present time are celebrating. St. Luke the Evangelist speaks concerning it, and in these words thus saith, '*Igitur qui convenerant, interrogabant eum, dicentes: Domine, si in tempore hoc restitues regnum Israël?*' The holy and believing men, who came to our Lord when he was about to ascend to heaven, questioned and asked him, thus saying, 'Lord, wilt thou now at this time establish the kingdom of the people of Israel?' The Lord Christ previously appeared to his holy people after his resurrection, and spake to them and said things concerning God's kingdom, and gave them the promise of the Holy Ghost's future coming; but as yet the holy men were not so confirmed with the divine spirit, as they were ten days afterwards, but they supposed that soon after Christ's passion the kingdom of Israel should become established here on earth, great, lasting, and blessed. Wherefore they asked him then whether he would establish that kingdom here upon earth now, or at the world's end on Doomsday. They asked concerning a greater matter than it might be in any man's power here on earth to be able to know. Then answered the Lord, and declared it unto them, thus saying, '*Non est vestrum nosse tempora vel momenta, quæ Pater posuit in sua potestate.*' 'It is not yours to know the times and the seasons that the Father hath put in his own power.' We learn that the time is so secret that no man in this world, be he ever so holy, nor even any in heaven, has ever known when our Lord shall decree this world's end on Doomsday, except our Lord alone. Nevertheless we know that it is not far off, because all the signs and fore-tokens that our Lord previously said would come before Doomsday, are all gone by, except one alone, that is, the accursed stranger, Antichrist, who, as yet, has not come hither upon earth. Yet the time is not far distant when that shall also come to pass; because this earth must of necessity come to an end in this age which is now present, for five of the [fore-tokens] have come to pass in this age; wherefore this

Þonon he næfre onweg ne gewat þurh his þa ecean godcundnesse. Þonne gehyrdon we ær on þas halgan tîde secgan be þære halgan þrowunga ures Drihtenes, & eac be his þære wuldorlican æriste, seo eft on þæm þriddan dæge geworden wæs. Þonne sceolon we nu hwylcum hwego wordum secggan be þisse halgan *drihtenlican upastigennesse, þa we nu on andweardnesse weorþiað. Sagað *Sanctus* Lucas, se godspellere, þissum wordum be þon & þus cwyþ: '*Igitur qui conuenerant usque ad israhel.*' Þa halwendan men cwædon, & þa geleafsuman, þa þe to urum Drihtne coman þa he to heofonum astigan wolde, frunan hine & ahsodon, & þus cwædon, 'Drihten, wilt þu nu on þas tîd gesettan Israhela folca rice?' He þa Drihten Crist ær his þam halgum æteowde æfter his æriste, & him spræc to, & sægde ymb godes rice, & him þæs halgan gastes cyme toweardne gehêt; ac næron hie þagýt þa halgan mid þon godcundan gaste swa getrymede, swa hie sona emb ten niht wæron, ah hie tealdon *þætte* Israhela rice sceolde þa sona æfter Cristes þrowunga beon her on eorþan mycel & lang & gebletsod *weorþan; ahsodan þa forþon hweðer he wolde *þæt* rice sona her on eorþan gesettan þe þonne þisse worlde ende on domes dæge; frunan maran þinges þonne ænges mannes gemet wære her on eorðan, *þæt* hit witan mihte. Þa *ond*swarede he Drihten, & him cyþde, & þus cwæþ, '*Non est uestrum usque ad potestatem.* Nis *þæt* eower,' he cwæþ, '*þæt* ge witan þa þrage & þa tîde þa þe Fæder gesette on his mihte.' We leorniaþ *þæt* seo tîd sie toþæs degol *þæt* nære næfre nænig toþæs halig mon on þissum middangearde, ne furþum nænig on heofenum þe *þæt* æfre wiste, hwonne he ure Drihten þisse worlde ende gesettan wolde on domes dæg, buton him Drihtne anum; we witon þonne hweþre *þæt* hit nis no feor to þon; forþon þe ealle þa tacno & þa forebeacno þa þe her ure Drihten ær toweard sægde, *þæt* ær domes dæge geweorþan sceoldan, ealle þa syndon *agangen,[1] buton þæm anum *þæt* se awerigda cuma Antecrist nugêt hider on middangeard ne com. Nis *þæt* þonne feor toþon *þæt* *þæt* eac geweorþan sceal; forþon þes middangeard nede on ðas eldo endian sceal þe nu andweard is; forþon fife þara syndon agangen on þisse eklo. Þonne sceal

St. Luke tells us of the Ascension. * p. 139.

Acts i. 6.

The disciples thought that the kingdom of Israel should be established on earth immediately after Christ's passion.

* p. 140.

Acts i. 7.

Christ tells them that they sought to know what God the Father alone knew.

This world is coming to an end—it is only waiting for the coming of Antichrist.

* p. 141.

[1] *At top of page in a later hand are the following words:* fif elddo sindon ahgan. On þam syxtan sceal beon dom deih.

world must come to an end, and of this the greatest portion [already] has elapsed, even nine hundred and seventy-one years, in this (very) year. These [ages] were not all alike long, but in these were three thousand years, in some less in others more. Since there is no man who may know in how long a time our Lord will complete this [age], whether this thousand shall be shorter or longer than that, therefore is it wholly unknown to every one except our Lord alone. When that our Lord said to his holy people that it was beyond their power to know when he would ordain the end of this world, then he said unto them, '*Sed accipietis virtutem supervenientis Spiritus Sancti in vos.*' 'But ye shall receive the power of the Holy Spirit which shall come upon you.' Lo we know and learn that he on the tenth day sent them the Holy Spirit from heaven, with which they were afterwards confirmed, in this holy season which will be (celebrated) a week hence this next Sunday. And, afterwards, they disregarded all worldly sorrows and all threatenings, and were not afraid of them; because that they were inwardly so greatly animated with the fear and love of the Almighty Lord through the inspiration of the Holy Spirit, that they disregarded all worldly torments and all bodily pain. No earthly kings were able to overcome or break down their loftiness of mind. Then said he, '*Et eritis mihi testes in Jerusalem, et in omni Judæa, et Samaria, et usque ad ultimam terræ.*' He said, 'And ye shall be my witnesses in Jerusalem, and in all Judæa, and Samaria, and in the uttermost confines of the earth.' Of what should those holy ones be witnesses for our Lord? except that they should make known to mankind and declare throughout this world—first, that our Lord performed what he promised and declared, on account of his holy future coming, for the comfort of mankind—that he himself would visit us here in the world with love and with humility, in a human body; and then also to relate to men his teaching and his words that they had heard from his own mouth; and to make known to mankind the examples they had witnessed in his works; and also his holy passion and his glorious resurrection afterwards on the Lord's Day, and the holy ascension into heaven, which took place at this holy

Þes middangeard endian[1] & þisse is þonne se mǽsta dǽl agangen, efne nigon hund wintra & lxxi. on þys geare. Ne wæron þas ealle gelice lange, ac on þyssum wæs þreo þusend wintra, on sumre læsse, on sumere eft mare. Nis forþon nænig mon þe þæt ân wite hu lange he ure Drihten þas gedon wille, hwæþer þis þusend sceole beon scyrtre ofer þæt þe lengre. Þæt is þonne ælchwylcum men swiþe uncuþ, buton urum Drihtne anum. Þa he þa ure Drihten his þæm halgum sægde þæt * þæt heora gemet nære þæt hie þæt wiston, hwonne he ðisse worlde ende gesettan wolde, þa cwæþ he to him, '*Seþ accipietis uirtutem superuenientes Spiritus Sancti in uós.* Ac ge onfoþ þæm mægene Halges Gastes se cymeþ ofer eow.' Hwæt we witon & leorniaþ þæt he þe teoþan dæge him þone Halgan Gast onsende of heofonum, þe nu hie syþþan mid getremede wæron on þas halgan tide, þe nu þys uferan sunnandæge bið. & hie seoþþan ealle worlde weân & ealle þreatas oforhogodan, & him nówiht fore ne ondredon; forþon þe hie mid þon egsan & þære lufan þæs ælmihtigan Drihtnes innan þurh þæs Halgan Gastes onbryrdnesse to þon swiþe onbryrde wæron, þæt hie ealle worldlice tintrega & ealle lichomlicu sâr oforhogodan; heora módes heanesse ealle eorþcyningas ofercuman (onbegan[2]) * mihton. Þa cwæþ he, '*Et eritis mihi testes in Hierusalem et omni Iudea et Samária et usque ad ultimum terre.*' He cwæþ, '& ge beoþ mine gewitan in Hierusalem & on eallum Iudea & Sámaria & æt þam ytmestan eorþan gemærum.' Hwæs sceoldan hie þa halgan urum Drihtne gewitan bêon? buton þæt hie þæt sceoldan mancynne cyþan & secggean geond þysne middangeard ærest þæt he ure Drihten þæt gefylde, þæt he þurh his þa halgan toweardnesse gehêt & sægde mancynne to frofre, þæt he sylfa ús hider on middangeard gesecean wolde, mid lufan & mid eaþmodnesse, on menniscne lichoman & eac þa his lare & his wórd þe hie æt his sylfes muþe gehyrdon, þa hie sceoldan mannum secgan, & þa bysena þe hie æt his dædum gesawon, þa hie sceoldan eac mannum cyþan, & his þa halgan * þrowunga & eft his þa wuldorlican æriste þy drihtenlican dæge, & þa halgan upastigenesse on heofenas, seo on þissum halgan

Of the last age of the world 971 years have gone by.

[1] *In margin in a later hand are the words:* on þam sixta eldo.

* p. 142.

Acts i. 8.

The Holy Spirit came upon the apostles, and enabled them to despise all worldly sorrows and torments.

[2] *written as a gloss above* ofercuman.

* p. 143.

Acts i. 8.

The apostles were witnesses of our Lord throughout the whole earth.

* p. 144.

season. What they had all seen with their own eyes, and heard with their own ears, of all this they were to be witnesses for our Lord, and were to proclaim and declare it throughout the world, as it became known that they subsequently did unremittingly. So we learn that soon after the Lord ascended into heaven, and they were confirmed with the Holy Spirit, thereupon they divided this world by lot into twelve portions, and each of them went to the quarter allotted him, so that he through God's grace gained many a nation for our Lord by his teaching. '*Et cum hæc dixisset, videntibus illis, elevatus est: et nubes suscepit eum ab oculis eorum.*' The cloud did not make its appearance there, because our Lord had need of the cloud's aid at the Ascension; nor did the cloud raise him up, but he took the cloud before him, since he hath all creatures in his hand, and by his divine power and by his eternal wisdom, according to his purpose (will), he orders and disposes all things. And he, in the cloud, disappeared from their sight and ascended into Heaven, as a sign that from thence in like manner he will on Doomsday again come upon this earth in a cloud, with hosts of angels; and then for all creatures constant in wisdom, he will provide an everlasting kingdom. *Cumque intuerentur . . . in albis.* As they looked after him unto heaven and saw the Lord ascending, there stood by them two men in white garments, who were the Lord's angels. The white garments of the angels denote the joy of angels and men that then occurred; because those that were ever angels in heaven had greater joy and bliss than they ever before had had, since at this holy season it happened that they saw their Creator (and the true King, Almighty God, of all creatures) exalted to the paternal abode, along with his human nature, from thence by reason of his eternal divinity he has never departed. And their joy and bliss was moreover increased when they became aware that their home in heaven should thereafter be inhabited and peopled by holy souls; and that the holy seat, from which the devil had previously been cast out for his pride, should be occupied by mankind. Forsooth we know that every man prefers

dæge geworden wæs; *þæt* hie ealle heora sylfra eagon oforségon & heora earon gehyrdon, þyses ealles hie sceoldon Drihtne gewita beón, & *þæt* hie ealle sceoldan geond þysne middangeard mancynne bodian & sęcgan; swa *þæt* cuþ gewearþ *þæt* hie *þæt* sęoþþan gedydon unagæledlice. Swa we leorniaþ *þæt* sona æfter þon þe Drihten on heofenas astag, & hie mid Halgan Gaste getrymede wæron, þa wæs æfter þon *þæt* hie þysne middangeard on twelf tánum tohluton, & æghwylc anra heora in þæm dæle þe he mid tán geeode, *þæt* he þurh Godes gife manige þeode urum Drihtne þurh his lare gestreonde. * *Hec cum dixisset usque ad eorum et cetera.* Nalas *þæt* wolcn þær þy forþ cóm þe ure Drihten þæs wolcnes fultomes þearfe hæfde æt þære upastignesse, oþþe *þæt* wolcn hiene up ahofe, ah he *þæt* wolcn him beforan nam, swa he ealle gesceafta on his handa hafaþ, & ealle þurh his godcunde meht & þurh his ecean snyttro æfter his willan receþ & stihtaþ, & he mid þy tacne swa on þæm wolcne from heora gesihþe gewát, & in heofenas astag, *þæt* he þonne swa wile on domes dæg eft on þysne middangeard cuman in wolcne & mid engla þrymme; & he þonne wile eallum wisfæstum gesceaftum écndom gesetton. *Cumque inturent*[1] *usque albis.* Þa hie þa in þone heofon locodan æfter him, & hie Drihten gesawon upastigendne, þa stodan him twegen weras big on hwítum hræglum. *Þæt* wæron * Drihtnes englas; þa hwitan hrægl þara engla getacniaþ þone gefeán engla & manna, þe þa geworden wæs; forþon þær þæt æfre wære *þæt* englas on heofenum máran gefeán & maran blisse hæfdon þonne hie ealne weg ær hæfdon, þonne wære *þæt* oñ þas halgan tíd geworden þa hie þone heora Scyppend gesegon, & þone soþan Cyning ælmihtigne God ealra gesceafta mid þære menniscan gecynd to þæm fæderlican setle ahafenne, þonon he næfre ne gewát þurh his þa ecean godcundnesse. & him þa wæs eac heora gefea & heora blis geeced þa hie wiston *þæt* heora eþel þær on heofenum sceolde eft gebuen & geseted weorþan mid halgum sawlum, & þa halgan setl eft gefylde mid þære menniscan gecynde, þe deofol ær for his oforhygdum of aworpen wæs. Hwæt we witon *þæt* æghwylcum men biþ leofre * swa

* p. 145. Acts i. 9.

The apostles divided the world among themselves by lot.

Jesus ascended into heaven by a cloud, as a sign that he would come in a cloud on Doomsday.

Acts i. 10.
[1] So in *MS.*

* p. 146.

On this day the joy of the angels was greatly increased, because of the addition that should be made to their hosts.

* p. 147.

to have a greater number of faithful friends [than he has]. And since this holy season became so especially to angels an occasion for joy and bliss, then indeed may the human race, wholly on account of that, rightly praise and glorify their Creator for the favours and honours which the Almighty Lord at this time bestowed on mankind; and because the ruin and the grievous doom of mankind was abolished, and the sorrowful sentence reversed which our Lord, in his wrath had previously pronounced upon the first man: '*Terra es et in terram ibis.*' 'Thou art earth,' he said, 'and thou shall return to earth and again become earth.' The same human nature that he previously in his wrath had so denounced—the same our Lord raised, in himself, above heaven, and above all the company of angels, at this holy season. How was it ever possible for more joy and grace and bliss to happen to angels, or greater honour to men, than happened to them on this day? For that we ought ever unceasingly, with all our heart's might, to give thanks to our Lord. When they were looking up into heaven after our Lord, as I before said, the angels who appeared to them in white raiment said to them, '*Viri Galilæi, quid statis aspicientes in cælum? hic Jesus, qui assumptus est a vobis in cælum, sic veniet, quemadmodum vidistis eum euntem in cælum.*' 'Ye Galilean men,' they said, (because they were of the land of Galilee), 'why stand ye here marvelling upon this, and looking toward heaven? This Jesus who has now gone up from you (or been exalted) into heaven shall come again on Doomsday in like manner as ye have now seen him ascending into heaven.' So our Lord shall hereafter come on Doomsday, in a cloud and in the same body with which he has now ascended into heaven. But nevertheless he will then come with much greater awe. For the same Lord that aforetime visited us here in the world with all humility, in a human body, and exhibited to mankind all humility, patience and mercy, the same will hereafter, at the final term of this world, on Doomsday, visit us with all terrors, and will then requite and reward every man according to his own works and deeds; and he will bring his saints and elect with him into his heavenly realm; so also all the devil's men who are now in the world and have committed

he hæbbe holdra freonda ma. Ond nu þeos halige tīd englum þus healice to gefeân & to blisse wearþ, hwæt þonne huru callunga seo mennisce gecynd þæs mæg mid rihte þæm Scyppende lof & wuldor secgean þara ára & þara weorþmenda, þe he se ælmihtiga Drihten in þas tīd mancynne forgeaf; forþon se hindsiþ mancynnes & *þæt* heaflice gewrit *þæt* wearþ þys dæge fordilegod, & se sárlica cwide eft oncerred, þe ure Drihten ær þurh eornesse to þæm ærestan men cwæþ: '*Terra ês et in terram ibis.*' 'Þu eart eorþe,' he cwæþ, '& þu scealt on eorþan gangan & eft to eorþan weorþan.' On þa ilcan menniscan gecynd þe he *þæt* ær þurh eornesse swa to cwæþ, þa ilcan he ure Drihten on þas halgan tīd on him sylfum ahóf, ofer heofonas & ofer ealle engla þreatas. Hu mihte æfre englum mara gefeá & geofu & blis geweorþan, *oþþe mannum mara weorþmynd þonne him on þyssum dæge gewearþ? Þæs we sceolan nu simle unablinnendlice mid ealre heortan meagolmôdnesse urum Drihtne þanc secgan. Þa hy þa up on þone heofon æfter urum Drihtne locodan, swa ic ær sægde, þa cwædon þa englas to him, þe þær on hwītum hræglum æteawdon, '*Uiri Galilei usque ad celum.*' 'Ge Galileiscan weras,' cwædon hie, forþon þe hie wæron of Galileam þæm lande, 'hwæt stondaþ ge her & þyses wundriaþ, & up on þysne heofon lociaþ? Þes Hælend þe nu up on þysne heofon from eow astag, oþþe ahafen wæs, he eft cymeþ on domes dæg to þæm gemete þe ge hiene nu gesawon on heofen astigendne;' swa he ure Drihten eft cymeþ on domes dæg in wolcne & in þæm ilcan lichoman, þe he nu on heofonas astag; ah þonne *hwæþere he wile cuman mid mycle maran egsan; forþon þe se ilca Drihten þe us nu ær mid ealre eaþmodnesse hider on middangeard gesohte in menniscum lichoman, & he ealle eaþmodnesse & eal geþyld & ealle mildheortnesse wiþ mancynn gecyþde, se ilca us þonne wile nu hwonne eft on þa nehstan tīd þisse worlde on domes dæg mid eallum egesan gesecean, & þonne æghwylcum anum men gyldan & leanigean æfter his sylfes weorcum & dædum; & he wile his þa halgan & þa gecorenan mid him gelædan on his þæt heofonlice rîce; swa he wile þonne eac ealle deofles men, þe

This season should be an occasion of joy to men, for the first curse was reversed.

* p. 148.

Acts i. 11.

The words of the angels to the disciples of Jesus.

The Saviour will come again on Doomsday, but with greater terrors than at his first coming. *

* p. 149. *

wicked deeds—all of them he will send, for their works, along with devils into eternal fire. But let us diligently reflect upon that, the while we may and can, and let us amend the sins that we have wrought, and earnestly beseech the Almighty Lord to shield us from those approaching events; and let us fix in our minds the fear and horror of that day; let us remember how the term of this life is unknown to each individual man, both to rich and poor, both to young and old, as also the time which the Lord will grant him here in the world. We see that very frequently to many a man it suddenly befalleth that He cuts him off from this world; wherefore it is very needful for us ever to strive at all times to be prepared, when our Lord will visit each of us. We also learn (dearest) men, that those men say, who have gone thither and returned, that the spot whereon our Lord last stood in the body here in the world, before he ascended into the heavens in his human nature—that it is still at this present day very highly honoured with many divine glories before the eyes of men. We learn too that the place is on the top of Mount Olivet. Moreover there is a large and magnificent church built round about the spot; and its circuit is wrought basket-wise, in the most beautiful and sumptuous manner that men could devise it. Then there are three porches built round the church, and all those very handsomely wrought above and roofed over. But the great church which stands there in the midst is open above and unroofed, because our Lord would that to the eyes of those men who believingly came thither and visited the holy place, the way might always become familiar to look up to heaven, whither they knew that the Lord had bodily ascended. And though the house itself is open overhead and not covered in, as I before said, yet it is ever, by the grace of God, protected above from all bad weathers, so that no rain or tempest is able to enter in. And ever since this house (or the place) was built there no one has ever been able to overlay the footsteps themselves, neither with gold nor silver, nor with any worldly ornaments, but whatsoever any

nu ær her on worlde synt & mândæda fremedon, þa he wile ealle for heora gewyrhtum mid deoflum on ēce fȳr sendan. Ah wuton we þæt nu geornlice gemunan þa hwile þe we magon & motan; uton betan þa geworhtan synna & ælmihtigne Drihten georne biddan þæt he us *gescylde wiȝ þa toweardan; & uton we symle þæs dæges fyrhto & egsan on ure mod settan; uton gemunan hu úncuþ biȝ æghwylcum anum men his līfes tīd, æghweþer ge ricum ge heanum, ge geongum ge ealdum, hwilce hwile hine wille Drihten her on worlde lætan.[1] Geseo we þæt oft swiþe manegum men færlice gelimpeþ þæt he hine wiȝ þas world gedæleþ; forþon us is mycel ȝearf þæt we simle teolian on ælce tīd þæt we sȳn gearwe, þonne ure Drihten ure hwylces neosian wille. Swylce eac we leorniaþ, men, þæt þa men secgaþ þa þe þyder ferdon & eft hider coman, þæt seo stow þe Drihten lichomlice nehst on stod her on middangearde, ær þon þe he þurh his mennisce gecynd in heofenas astige,—þæt seo is nu get æt þysne andweardan dæg mid manegum godcundum wuldrum swiþe healice *geweorþod for manna eagum. Þonne leorniaþ we þæt seo stow is on Oliuetes dune ufeweardre; þonne is þær swiȝe mycel cyrice & þrymlic ymb þa stowe utan getimbred; & is sin hwyrfel on wīlewisan geworht swa fægre & swa weorþlice swa hit men on eorþan fægrost & weorþlicost[2] geþencean meahton. Þonne synd þær þry porticas emb þa ciricean útan geworhte, & þa ealle swiþe fægere ufan oferworhte & oferhryfde. Seo myccle cirice þonne, seo þe þær on middum stondeþ, seo is ufan open & unoferhrēfed, forþon he ure Drihten wolde þæt þa men þe þyder mid geleafan comaȝ, & þa halgan stowe sohton, þæt heora eagum aā se weg wære up to heofenum cuþ to locienne, þider hie witon þæt he Drihten mid lichoman astag: & þeah þe þæt hús ufan open sy sylf & unoferhrefed, *swa ic ær sægde, hweþre hit biþ ā þurh Godes gife ufan wiþ æghwylc ungewidro gescylded, þæt þær nǣfre nænig dæl regnes ne ungewidres incuman ne mæg, & seoþþan þis hús oþþe seo stow þær getimbred wæs þæt seoþþan nǣfre nænig man þa læstas sylfe ufan oferwyrcean ne mihte, ne mid golde, ne mid seolfre, ne mid nænigre worldfrætwunga; ac swa

All wicked doers shall then be cast into hell.

* p. 150.

Let us remember the uncertainty of human life.

[1] *in the margin* beon *is written in a later hand.*

The place upon which our Lord last stood is still very highly honoured.

* p. 151.

The place is upon the Mount of Olives. A church marks the spot.

[2] beon *is written above the line in a later hand.*

It has no roof, and yet no storm ever affects it.

* p. 152.

The footsteps of Jesus cannot be covered over.

o

man may lay thereon, the earth itself immediately casts it from her, back into his face, and not for any interval would she have it upon her; nor would she accept any worldly decoration, since the holy feet of our Lord stood upon her. Wherefore there is built in the large church there, round about the footsteps [an enclosure] somewhat wider than a bushel-basket as high as a man's breast; it was first made of green copper, now it is ornamented with gold and silver. On the western side there is a moderate-sized door, through which a man's head and shoulders may enter, so that one may do obeisance to the footsteps, and kiss them; and many men, those who may obtain leave to do it, take the mould from the footsteps, that they may have it for a relic, and thereby many diseases and ailments are cured, when the mould is taken away. And then is that also the most wonderful of all, that the earth is daily removed from the footsteps and taken as a relic widely throughout the earth, as I previously said, and never does a man take so much or so often of the mould, as to be able thereby to make the portion on the footsteps ever the greater [? less], or the footsteps to change into another form; but they ever remain as entire, and of the same appearance as that in which they were first impressed upon the earth. Our Lord let his holy feet sink into the earth there for a perpetual remembrance to men, when that he after his holy passion would take his human nature into heaven, from whence, by reason of his eternal Godhead he has never departed; and so now those footsteps are still imprinted upon the earth until this present day, as is plainly manifested by their entirety, and by the manifold marvels of the Creator. Moreover there hangeth, also, placed over the footsteps, a large lamp, that is always filled with oil, as often as is needful, and is ever burning day and night for the honouring of those foot-prints. There are also in the great church built about this spot, eight windows, very large, made of glass, and at each one there hangs a lamp, ever filled with oil and burning all the night; and very light and bright do these lamps shine each night through the windows, as it is the nature of oil to

hwæt swa þær man on alegde þonne wearþ seo eorþe hit sona sylf up of hire to þæs mannes andwlcotan, & nænige hwile on hire habban wolde; ne his ænigre worldlicre frætwednesse onfon wolde, seoþþan hire þa halgan fēt ures Drihtnes on stodan. No one is able to decorate them.

Þonne is þær on þære myclan ciricean geworht emb þa lastas utan, hwene widdre þonne bydenfæt, up oþ mannes breost heah. Wæs þæt æreste of grenum āre geworht; nu hit is mid golde & mid seolfre gefrætwod; is þonne on westan medmycel duru þæt mannes *heafod ge þa sculdro magan în, þæt man mæg to þæm lastum onhnigan, & þa cyssan, & manige men þær þa moldan neomaþ on þæm lastum, þe þæt begytan magan þæt hie hit dón motan, & him to reliquium habban, & monige adle & untrumnesse þurh þæt beoð gehælde, þonne man þa moldan todēlþ: & þonne is þæt eāc ealles wundorlicost þæt man dæghwamlice þa moldan nimeþ on þæm lastum, & men wīde geond eorþan lædaþ to reliquium, swa ic ær sægde, & næfre man þære moldan to þæs feale ne nimeþ, ne to þæs oft, þæt mon æfre þurh þæt mæge a þy maran dæl on þæm stoplum gewercean, oþþe þæt þa lastas on oþerne mægwlite oncyrran; ah hie á swa onwalge beoþ & on þære ilcan onsyne þe hie þær on forman on þa eorþan bestapene wæron. Forlēt he ure Drihten his þa halgan fēt þær on þa eorþan besîncan *mannum to ecre gemynde, þa he æfter his þære halgan þrowunga his þa menniscan gecynd on heofenas lædon wolde, þonon he næfre onweg gewiten næs þurh his þa ecan godcundnesse; & swa nuget on þære eorþan þa stoplas onaþrycte syndon oþ þysne andweardan dæg, þurh þa heora onwalhnesse & þurh manigfeald wundor þæs Scyppendes swa cuþlice gecyþed is. Þonne hangaþ þær eac bufan þæm lastum geregnod swiþe mycel leohtfæt, þæt man simle mid ele fylleþ swa oft swa his þearf biþ; & biþ á dæges & nihtes byrnende for þara swaþa weorþunga. Swylce eac syndon on þære myclan ciricon þe ymb þa stowe utan geworht is, ehta eagþyrelu swiþe mycele of glæse geworht, & æt æghwylcum anum þara hongaþ leohtfæt, & þa beoð simle mid ele gefylde & æghwylce niht byrnaþ; & to þon leohte & beorhte scinaþ ælce niht þurh þa eagþyrelo, swa swa eles gecynd *biþ þæt he[1]

Many persons take the earth from the footsteps as a relic and a cure for diseases.

* p. 153.

The footsteps remain ever unchanged as at first impressed upon the earth.

* p. 154.

The church is illumined by eight oil-lamps.

[1] *originally* heo.

* p. 155.

shine brighter than a wax taper. And not only does the light shine over (illumine) the hill whereupon the church is built, but also the city of Jerusalem which is a mile westward from that spot, so that every night from every quarter of the city the light may be seen shining from the holy place. And it often still happens to many persons, when they see the light shining so brightly at night, that their hearts are thereby, and by God's grace, inwardly admonished; and the more accurately they understand their own lives, and immediately afterwards have greater sorrow for their sins, when they recollect his great humility, and how willingly he first visited us here in the world, in a human body, and came from his exalted heavenly seat, and how humble he was in the body before men; and, what was most of all, that of his own will he suffered death for the salvation of all mankind (though no one was able to injure his eternal Godhead), when he was just thirty years old; and during the fourth part of the time that he was here in the world he, by his teaching, proclaimed and made known to mankind the ways of eternal life; and how he afterwards, on the third day, arose from the dead, and how he last stood bodily, here upon earth, on this holy place, ere he took his human nature into heaven—then they call to mind all this and are admonished by the light they see shining from the holy place. And often, through that, many men are turned to true amendment, and in the sight of God appear good and meet. And also indeed many heathen unbelieving men often thereby turn to belief in God, when they see how God honoureth the place. And so we may plainly perceive that, since God so inwardly admonisheth their hearts, he desireth to be merciful to them, and to give them remission of their sins. And now, dearest men, although we are not now at the holy place that I have just spoken of, nevertheless we may in these places in which we now are, become good and meet before our Lord if we now in our lifetime do what is true and right; because every man, in whatever part of the earth he may be, shall through good deeds please God; and each man shall exalt his good deeds if he shall become good and meet. But let us now strive that this season pass not away from us to no purpose, which our Lord has given us for amendment and

beorhtor scineþ þonne wex on sceafte, & næs na *þæt* ân *þæt* þæt leoht þa dune âne oferscîneþ, þe seo cirice on getimbred is, ac eac swylce Gerusalêm þa burh, seo is west þonon from þære stowe on anre mile, *þæt* mon æghwylce niht mæg of æghwylcum dæle þære burge *þæt* leoht geseôn scinan of þære halgan stowe; & *þæt* oft gîta manegum mannum gelimpeþ, þonne hie *þæt* leoht geseoþ on niht scinan swa beorhte, *þæt* heora heortan beoð þurh *þæt* innan gemanode, & þurh godes gife, & hie heora sylfra lîf þe gearor ongeotaþ, & hie eft færinga þe maran hreowe doþ heora synna, þonne hie gemunaþ þa mycclan eaþmodnesse, & hu luflice he us ærest gesohte hider on middangeard on menniscne lichoman of his þæm heân heofonlican setle, & hu eaþmod he for mannum wæs lichomlice; & *þæt* ealra mæst wæs, *þæt* he for ealles mancynnes *hæle mid his sylfes willan deaþ geþrowode, þeah his þære ecean godcundnesse nænig man sceþþan ne mihte, *þæt* þe þonne wæs efne xxxiii wintra & þæs feorþan dæl, *þæt* he her on worlde mancynne þurh his lare eces lifes wegas sægde & tacnode; & hu he eft þy þriddan dæge of deaþe aras, & *þæt* he on þære stowe nehst lichomlice on stod her on eorþan, ær þon þe he þa menniscan gecynd upon heofenas gelædde: þonne hie *þæt* eall gemunan & þurh *þæt* leoht gemanode beoþ, þe hie of þære halgan stowe scînan geseoþ, & oft â manige men þurh *þæt* to soþre bote gecyrraþ, & gôde & medeme for Gode geweorþaþ, ge efne eac manige hæþne men ungeleafsume oft þurh *þæt* to Godes geleafan gecyrraþ, þe hie geseoð hu God þa stowe weorþaþ. & *þæt* is þonne geare to witenne þonne God heora *heortan swa innan manaþ, *þæt* he him þonne wille milde geweorðan, & *him* heora synna forlætnesse syllan, & heora bena gehyran. Ond nu, men þa leofestan, þeah þe we nu þær andwearde ne syn æt þære halgan stowe þe ic nu sægde, þehhweþre we magon on þyssum stowum, þe we nu on syndon, gode [&] medeme weorþan for urum Drihtne, gif we nu soþ & riht on urum life dôn willaþ; for þon æghwylc man, sy þær eorðan þær he sy, þurh gôde dæda Gode lician sceal, & ælc man sceal his gôdan dæda ahebban, gif he sceal gôd & medeme weorþan. Ac uton teolian *þæt* us þâs tida idle ne gewîtan, þe he ure Drihten

Every quarter of the city is lit up.

* p. 156. This light reminds the citizens of Christ who for a fourth part of his life made known to man the ways of eternal life.

* p. 157.

We may exalt our good deeds so as to please God wherever we may dwell.

for the cleansing of our deeds. Let us be charitable and merciful to poor men, and humble towards one another, and hold firmly in our hearts the fear and love of God, and the love of our neighbours; and let us take care that when this holy season shall return, twelve months hence, that he who is alive may be better than he is now, through God's assistance, who liveth and reigneth ever without end. Amen.

XII.

WHIT-SUNDAY.

Dearest men, we have, now not long ago, commemorated and celebrated the great and renowned festival of the Lord's Ascension, ten days before this present day. Let us now commemorate to-day the coming of the Holy Spirit, which was sent from heaven and was promised to the apostles for their consolation, on account of their great longing (grief) at the Lord's departure, and as a pledge of the heavenly kingdom, as we have learned in God's book that the Lord himself said to his disciples, ere he ascended into heaven from whence he has never departed, through the power of his Godhead; but the exalted majesty of the Godhead was ever present with the angelic hosts, though he dwelt with us for a season; for the Lord promised his disciples, thus saying, 'I will not leave you without a leader, but I will send you the Paraclete.' And so it was meet that he, who was the Comforter of all just men, should send consolation to his disciples, as we may understand by ourselves when it happeneth to any one that his dearly loved father dies; are not the children then the sadder, and do not they grieve for those friends? So did the heavenly Father bear in mind and perceive that his beloved and treasured children were troubled and in great anxiety about him; then would the Lord comfort them. The Holy Spirit taught them every good thing and prohibited every wicked thing, as the Lord spake to the disciples, in their presence, when he was in the body, thus saying, 'To you shall come the Holy Paraclete, whom the Father will send you in my name, who shall teach you to do all those things that I have foretold you that ye should

us to bôte & to clænsunga urra dæda forgifen hafaþ. Uton beon ælmesgeorne & úrdæde wiþ earme men, & eaþmode us betweonan, & Godes ege & his lufe fæstlice on urum heortum & on ure þara nehstena healdan, *& ţcolian we þonne þeos halige tíd eft cume embe twelf monaþ, þe se lifge þæt he betre sy þonne he nu is, þurh Godes fultum, þe lyfaþ & rixaþ a butan ende. Let us be charitable merciful and humble. * p. 153.

XII.

[IN DIE PENTECOSTE.]

Men þa leofestan, weorþodan we & bremdon nu úfyrn, for ten nihtum, þone myclan & þone mæron symbeldæg Drihtnes upstiges foran to þyssum *ond*weardan dæge; weorþian we nu todæg þone tocyme þæs Halgan Gastes, se wæs of heofenum onsended, & þæm apostolum to frofre gehaten for þære miclan langunga Drihtnes framfundunga, & to wedde þæs heofonlican eþles, swa we on Godes bocum leornodan, þæt Drihten sylfa to his gingrum cwæde, ærþon þe he on heofenas astige, þonon he næfre won wæs þurh his godcundnesse miht. Ac se heaþrym þæs Gódes hades þæm englicum weorodum simle *ond*weard wæs, þeah þe he þrage *mid us wunode, swa he Drihten gehet his leornerum, & þus cwæþ: he cwæþ, 'Ne forlæte ic eow aldorlease, ac eow sende frofre Gast'; swa swa þæt gelimplic wæs þæt he his leornerum frofre sende, se þe ealra soþfæstra Frefrend wæs, swa we magon ongeotan be us sylfum, þonne hwylcum men gelimpeþ þæt his ful leof fæder gefærþ, ne mæg þæt na beon þæt þa bearn þe unbliþran ne sýn, & langunga nabban æfter þæm freondum. Swa gemunde & wiste ure se heofonlica Fæder his þa leofan & þa gestreonfullan bearn afysed & on myclum ymbhygdum wæron æfter him. Þa wolde he se Hælend hie afrefran. 'Se Halga Gast hie æghwylc gód lærde, & him æghwylc yfel bewerede, swa he Drihten *ond*weardlice spræc to his gingrum, þa he on lichoman wæs, & þus cwæþ, 'To eow cymeþ Halig frofre Gast, þone eow sendeð *Fæder on minum naman, se eow ealle þa þing læreþ to donne, þe ic eow, foresægde þæt ge dón sceoldon æfter minum upstige.' Se Halga * p. 159. Christ promised his disciples a comforter. The coming of the Holy Spirit upon the Apostles. * p. 159. The Holy Spirit would teach the apostles every good thing. * p. 160.

do after my Ascension.' The Holy Spirit dictated all those things that holy men wrote either under the old or new dispensation. But this day is distinguished by many divine graces—of no less favours than the Lord's Resurrection, and also the gift of the Holy Spirit which was this day sent upon the Apostles; this day also commences and ends every week. Wherefore it is very needful for us, at this present season, my brethren, to urge ourselves on very diligently and meekly to our relics and to our holy prayers, for we know that the day was the beginning of this transitory light, and it shall be the commencement of the everlasting light that shall succeed it. Luke the Evangelist spake in the book entitled 'Acts of the Apostles' concerning this day's celebration. He said when that the day was fully come which is called Pentecost (about fifty days after the announcement of the Resurrection *or* Easter), all the apostles were abiding in one place, and there came to them a sound that was sent from heaven in the likeness of a wind; that was the sound of the Holy Ghost coming to them; and they were all filled with the gift of the Holy Spirit where they were [assembled] together in their place of prayer. They received the Holy Ghost in their hearts in the form of flames of fire, for it was said that the house was filled with the Holy Spirit. The sound filled the house, and the Holy Ghost filled the holy apostles; and through the Holy Spirit they, with their whole hearts, were burning perpetually with the love of God, so that it was meet that they who in their heart and in their will, were turned to God should be together in one place. It is also said that they were all continuing in an upper room, thence awaiting the Holy Spirit, which at undern time, and in the likeness of a wind, descended upon them. Of that flame (*or* burning), prophesied David, thus saying, 'He who is the Ruler of wind and of wealth (gold) sendeth forth the wind from his treasure-houses.' That sound of the Holy Ghost was compared to the wind, and was prophesied of by the prophet [David]. Wherefore the holy apostles were filled with 'gospel-lore', and then was their doctrine sown and strewn among the four quarters of the world, as is mentioned in the same treatise. 'Their sound shall go throughout all the world, and their precepts and their words unto the uttermost confines.' We have learned, and it is mentioned in the gospel, that the Holy Spirit

Gast dihtode ealle þa þing þe halige men writon, oþþe on ealdum oþþe on neowum þeodscipe. Soþlice þes dæg is geweorþod mid manegum godcundum geofum, næs þara gifena læs þonne Drihtnes ærist, & eac þonne seo gifu þæs Halgan Gastes, þe to þyssum dæge sended wæs ofor his apostolas. Swylce þes dæg hæfþ ælcere wucan frymþe & ende. Forþon us is swiþe mycel nedþearf, broþor mine, þæt we swiþe geornfullice & eaþmodlice us geþýdon on þysne andweardan dæg to urum reliquium & to urum halgum gebedum; forþon þe we witon þæt se dæg wæs fruma þyses lænan leohtes, & he biþ fruma þæs ecan æfterfylgendan. Lucas se godspellere cwæþ on þæm bocum þe nemned is *Actus Apostolorum* be þyses dæges weorþunga, he cwæþ, 'Mid þon dæge *wæs gefylled se dæg þe is nemned Pentecosten ymb fiftig nihta æfter þære gecyþdan æriste, þa wæron ealle þa apostolas wunigende on anre stowe. Þa wæs geworden to him sweg, se wæs of heofenum sended on-windes onlicnesse, þæt wæs sweg þæs Halgan Gastes to him cumende: & hie wæron ealle gefylled þurh þa gife þæs Halgan Gastes, þær hie ætgædere wæron on heora gebedstowe. Hie onfengon þæm Halgan Gaste to heora heortan on fyrenra lega onlicnesse, swa hit gecweden wæs þæt þæt hús wære Haligcs Gastes gefylled. Se sweg gefylde þæt hus, se Halga Gast gefylde þa halgan apostolas, & þurh þone Halgan Gast hie inneweardum heortum ecelice burnon þære Godes lufan, swa þæt gelimplic wæs þæt þa ætgædere wæron on ecre stowe, þa þe on heora heortan & on willan on God gecyrred wæron. Swylce is gecweden þæt hic ealle on yppan wunedon, þonen bidende þæs Halgan Gastes, se on underntid & on windes *onlicnesse ofer hie astag[1]. Be þæm bryne witgode Dauid, & þus cwæþ to him: 'Forþlæteþ wind of his goldhordum, se is waldend windes & goldes.' Se sweg wæs þæs Halgan Gastes be wínde meten, & þurh witgan witgod; forþon þa halgan apostolas wæron gefylde þurh godspelles láre, þa wæs heora lar sawen & strogden betuh feower sceatum middangeardes, swa on þære ilcan lare nemned is. He cwæþ, 'Geond ealle eorþan gæþ heora sweg, æt þa ýtmestan gemæro heora lár & heora word.' We leornedon, & on þæm godspelle cwiþ, þæt se Drihtnes Gast

All Scripture is divinely inspired.

St. Luke tells us of the day of Pentecost in the Acts of the Apostles.

* p. 161.

The Holy Spirit came down like fire and burnt perpetually in the hearts of the Apostles.

* p. 162.

1 *Originally* astahg.

David prophesied of the Holy Ghost coming down like wind. Ps. xviii. 5. (Vulg.)

descended upon each in the likeness of a dove; because that he was void of all crimes whom fire should cleanse, therefore the Holy Ghost came upon the disciples of God in the form of flames of fire, and thereby were they set free from all sins, and brought to everlasting life, and that they might also, through that gift, blot out other men's sins, and through the gift of the Holy Spirit's burden encourage them the more easily and pleasantly to bear the great and heavy burden of the excessive longing for their beloved Lord. And, moreover, he would also that they might, through the grace of the Holy Spirit, the more easily and the more firmly withstand and overcome the accursed spirits, and overcome those men whom they should perceive were rebellious against God's commands and the spiritual director's. For he himself said to his disciples, thus saying, 'As my Father hath loved me, so love I you.' The Saviour knew that his disciples would be sad on account of his departure, because he was the beloved teacher and creator of all the world; and they also saw that the holy heaven-dwellers were obedient to him. Therefore Christ's ministers had such manifold sorrow in their hearts, for they had seen him bodily and in earthly fashion (*or* after the manner of men) had humbly obeyed him. And they had great longing and sorrow in their hearts when they understood that he would no longer abide bodily with them. He then consoled them with spiritual words on account of the intense sorrow of which they had such great plenitude, and he spake thus [unto them]: 'Ye need not be sad nor troubled in your hearts, for I will intercede for you with the Father, that he may preserve you through his heavenly power.' As soon as they received the heavenly promise and the exceeding great hope of spiritual strength, they abandoned all earthly sorrows and fixed their hearts' intent most firmly upon the heavenly hope; and that bodily separation [from Christ] was not any trouble to them in their new state. After these words the Saviour said to his disciples I will send the Paraclete; the meaning of this word is, as is interpreted, Advocate or Comforter. After these words they then received the greatest strength of the heavenly help; through the reception of the Holy Spirit they were,

ofer hiene astige on culfran onlicnesse; forþon þe he wæs ealra fyrena leas, þe fŷr clænsian sceolde, þonne wæs se Halga Gast ahafen ofer þa godes leorneras on anlicnesse fyrenra legea, & þurh *þæt* hie wæron fram eallum synnum alesde, & to þæm ecean life gelædde, ge eac *þæt* hie mihton *þurh þa gife oþerra manna synna adilegian, & getrymman þurh þa gife þæs Halgan Gastes byrþenne þe eaþelicor & þe wynsumlicor þa myclan byrþenne & þa hefian aberan mihton þære mycclan langunga heora þæs leofan Hlafordes. & swylce he eac wolde *þæt* hie mihton þurh þa gife þæs Halgan Gastes þe eþelicor & þe fæstlicor þæm wergan gaste wiþstondan & ofercuman, & oferswiþan þa men þe hie ongeaton *þæt* wiðerwearde wæron Godes beboda & þæs gastlican rihtes; swa he seolfa to his gingrum cwæþ: he cwæþ, 'Swa me lufode mîn fæder, swa ic eow lufige.' Se Hælend wiste *þæt* his gingran woldan únrote beon for his framfundunga, forþon þe he wæs se leofa Lareow, & eac ealles middangeardes Scyppend, & hie eac gesawon *þæt* þa halgan heofenware him hyrsumedon. Forþon wæron swa manigfealdlice sorga Cristes þegnum on heora heortum, forþon þe hie hine lichomlice gesawon, *& him æfter eorþlicre wisan eaþmodlice hyrdon. Þa wæs him micel langung & sorh on heora heortan þa hie *þæt* ongeaton *þæt* he leng mid him lichomlice wunian nolde; he hie þa þæm gastlicum wordum frefrede for þære gelomlican sorge, þe hie swa mycle gefylnesse hæfdon, & he þus cwæþ, 'Ne þurfe ge beon unrote, ne gedrefed eower heorte; ac ic eow frecþige to Fæder *þæt* he eow gehealde þurh *þæt* heofenlice anwald.' Hrædlice him þa wæs þæt heofenlice gehât, & þære gastlican strenge toþon mycel hyht *þæt* hie ealle þa eorþlican sorga forleton, & þa ingehyd heora heortan ful fæstlice on þone heofonlican hyht gestaþelodon; & him ne wæs nænig earfoþe *þæt* lichomlice gedâl on þære neowan wyrde. Æfter þeossum wordum se Hælend cwæþ to his leornerum, 'Ic eow sende frofre Gast.' Þæs wordes andgit is swa mon cweþe 'þingere,' oþþe 'frefrend.' *Æfter þissum wordum hi ðа onfengon ðære mæstan strenge þæs heofonlican fultomes þurh þa onfengnesse þæs Halgan Gastes; hie wæron toðon frome & toþon strange, *þæt* hie

The Spirit freed the apostles from their sins.

* p. 163.

It gave them power to overcome evil spirits and wicked men.

* p. 164.

The Spirit came to comfort the disciples.

He is called the Advocate or Comforter.

* p. 165.

morever, so firm and strong that they could accomplish with God's assistance anything they wished; their paths also were then shining through their lore, and through the gift of the Holy Spirit. And as soon as this gift was put in their hearts, they were so firm and so steadfast that they despised the fear of all earthly kings. Therefore they received the Holy Spirit in their minds, and disregarded the earthly fear, and he gave them the hope of everlasting life. My brethren, we have now heard tell of the celebration of this present day, and also of the gift which was bestowed upon the holy apostles on this present day. Not alone to the apostles was this gift bestowed, but also, indeed, to all mankind was given forgiveness of all sins, and also to all good-doers deliverance from the intolerable thraldom, that is, of the devil's power. To us also is permitted a way of return to everlasting life, and to occupy heaven's kingdom along with all saints and with the Lord himself, to which Lord be praise and glory everlastingly, ever without end, in eternity. Amen.

XIII.

ASSUMPTION OF THE VIRGIN MARY.

Dearest men, hear now what is here related in these books concerning the holy virgin St. Mary—how it happened unto her at this time. She was watching, and praying day and night, after our Lord's ascension; then an angel of the Lord came to her and said, 'Arise, Mary, 'and receive this palm-twig which I have now brought thee; for assuredly, ere three days [have elapsed] thou shalt be taken from thy body, and all the Lord's apostles shall be sent to bury thee.' Then Mary said to the Angel, 'What is thy name?' Then said the angel unto her, 'Wherefore seekest thou my name, for it is great and wonderful?' When St. Mary heard this, she ascended the hill called Olivet. And that was of a truth a very shining palm-branch (and it was then as bright as the morning-star) that she had received of the Angel's hand;

mihtan æghwæt gefremman mid Godes fultome ðæs þe hie woldan; eac þonne heora wegas onlihton þurh heora lare & þurh gife ðæs Halgan Gastes. Sona swa ðeos geofu þurh Drihtnes miht on heora heortan alegd wes, hie wæron toðon frome & toðon anrode, þæt hie forhogodan ege ealra eorðlicra cyninga; toðon hie ðam Halgan Gaste onfengon on heora sefan & þone eorðlican egsan forsawon, & he him forgeaf éces lifes hyht. Broðor mine, nu we gehyrdon secgan þa weorðunga þyses *ond*weardan dæges, & eac þa gife þe ðam halgan apostolum seald wæs on ðysne *ond*weardan dæg. Nis hit þæt an þæt him anum þæm apostolum wære geofu seald, ac eac ðonne eallum manna cynne forgifnes wæs seald ealra synna, & eac se freodóm þæs unaræfnedlican þeowdomes, *þæt is ðæs deofollican onwaldes eallum welwyrcendum: eac us is alefed edhwyrft to þæm écean life, & heofena rice to gesittenne mid eallum halgum & mid Drihtne sylfum, þæm Drihtne sy lof & wuldor on worlda world, á buton ende, on écnesse. AMEN.

The Holy Spirit rendered the Apostles steadfast and enabled them to endure all things.

* p. 166.

This gift is bestowed on all men.

XIII.

[ASSUMPTIO S. MARIÆ VIRGINIS.]

Men ða leofestan, gehyraþ nu hwæt her segþ on þissum bocum be þære halgan fæmnan *Sancta* Marian, hu be hire on þás tíd geworden wæs. Heo wæs wæccende dæges & nihtes & hie gebiddende æfter Drihtnes upstige; þa com hire to Drihtnes engel & he wæs cweþende, 'Aris þu Maria & onfoh þissum palmtwige þe ic þe nu brohte, for þan þu bist soþlice ær þrim dagum genumen of þinum lichoman, & ealle Drihtnes apostolas beoþ sende þé to bebyrgenne.' Þa cwæþ Maria * to þæm engle, 'Hwæt is þin nama?' Þa cwæþ se engel to hire, 'Hwæt secestu minne naman, forþon he is mycel & wundorlic?' Þa *Sancta* Maria þis gehyrde þa astah heo on þone munt þe wæs nemned Oliuete. & þæt wæs soþlice swiþe scinende palmtwig & hit wæs þa swa leoht swa se mergenlica steorra, þe heo þær onfeng of þæs engles handa. Þa wæs heo swiþe wynsumi-

The Lord appeared to Mary and told her of her departure from the world.

* p. 167.

Mary ascends mount Olivet.

and then did she greatly rejoice and with great joy was glorified. And all those who were there saw that the angel, that had previously come to her, ascended to heaven, with a great light. Then Mary again returned to her house and put aside, with all humility, the palm-twig that she had previously received at the angel's hand, and she also laid aside her garment with which she was clothed, and washed her body, and invested herself with the finest garment; and then she rejoiced and exulted exceedingly and blessed God, thus saying, '*Benedico nomen tuum* [*quoniam magnum*] *et laudabile in secula seculorum.*' 'I will bless thy holy name, because it is great and laudable, world without end. I beseech thee, my Lord, that thou send thy blessing upon me.' Then Mary said, 'when that thou shalt bid me leave my body, do thou then receive my soul.' Then the Angel said, 'Be not sorrowful Mary.' When that she heard this, she invited and called all her kinsfolk who were then near at hand, and thus spake unto them: 'Hear me, now, all; and believe ye all in God the Father Almighty, for to-morrow I am going from my body, and am going to my God; and I pray you all that ye with one accord watch with me until that time, in which day there shall be an end of my toil. And when she had spoken this, forthwith there came the blessed [Peter and Paul] to the door of the holy Mary, and they saw that she was glorified among them; whereupon they greeted her, and said, 'Thanks be to God that we were to-day all in unity and in humbleness. For verily is the prophecy of the prophet David fulfilled which he said, "*Ecce quam bonum, et quam jucundum, habitare fratres in unum!*" "How good and how pleasant a thing is it for a man to dwell in the unity of the brethren."' And then spake each of them to the other, saying, 'Let us pray to our Lord that he make known to us that for which he wished us to assemble to-day at this time. Then said Peter to Paul 'Brother Paul, arise and pray first for thou art a pillar of

ende & mid mycle gefean gewuldrad. & ealle þa þe þær wæron hie gesawon *þæt* se engel þe ær com to hire astah on heofenas mid myclum leohte. Þa wæs Maria eft hweorfende to hire huse, & heo þa alegde *þæt* palmtwig mid ealre eaþmodnesse, þe heo ær onfeng of þæs engles handa; & heo eac alegde hire hrægl þe heo mid gegyred wæs, & þwoh hire lichoman & heo hie gegyrede mid þon selestan hrægle, & þa wæs swiþe gefeonde & swiþe blissigende, [& bletsode[a]] *god & wæs cweþende, '*Benedico nomen tuum . . . et laudabile in secula secul*[or]*um.*' 'Ic bletsige þinne þone halgan naman, forþon þe he is mycel & hergendlic in worlda world. Ic þe bidde mîn Drihten *þæt* þu sende ofer me þine bletsunga.' Þa wæs Marîa cweþende, 'Mid þy þe þu me hâte of minum lichoman gewîtan, þonne onfoh þu minre sawle.' Þa wæs se engel cweþende, 'Ne beo þu, Maria, geúnreted[1].' Mid þy þe heo þis gehyrde, þa wæs heo cleopigende & cegende ealle hire magas þa þe þær neah wæron, & wæs cweþende, 'Gehyraþ me nu calle, & gelyfaþ ge ealle on God Fæder Ælmihtigne, forþon þys morgenlican dæge ic beo gangende of minum lichoman & ic gange to minum Gode; & ic bidde eow ealle *þæt* ge anmodlice wacian mid me oþ þa tîd þe on þæm dæge biþ mines gewinnes ende. & mid þy þe heo þis gecweden [hæfde, þa[b]] com þær sona se eadega

Then she returns to her house and puts aside the palm-twig.

* p. 168.

An angel appears to her, and comforts her.

[1] *read* geún-reted.

She calls together all her friends and tells them of her departure.

[*A leaf, or perhaps more, is missing here.*]

*dura ðæra halgan Marian, & hie gesawon be hi*m* tweonum *þæt* heo wæs gewuldrod & hie þa haletton on hie. & hie cwædon *Deo gratias*, forðon we wæron todæge ealle on ânnesse gemedemode. Forðon is soðlice se cwide gefylled Dauides ðæs witgan þe he cwæð: '*Ecce quam bonum et quam iocundum habitare fratres in unum.*' 'Hu góod is & hu wynsum *þæt* mon eardige on ðara gebroðra annesse.' & þa cwæð hira ælc to oðrum, 'Uton gebiddan us to urum Drihtne *þæt* he us *þæt* cuþ gedó *þæt* he us todæge wolde on ðisse tîde gesomnian.' Þa cwæð Petrus to Paule, 'Broðor Pawlus, arís þu & gebide

* p. 169.

The Apostles Peter and Paul come to Mary's house. Ps. cxxxii. 1.

Peter calls upon Paul to pray.

[a] The bottoms of the letters are clipped off.

[b] Clipped at bottom.

light;' and [he replied], 'All those that stand around me are better than I am. And thou art a preceptor (or leader) in the prayers of the apostles, and thou art quite full of the grace of the Lord.' Then all the Apostles rejoiced on account of St. Paul's humility; and as St. Peter himself had enjoined upon mankind, he then stretched forth his hands to God, and said thus, '*Domine, Deus omnipotens qui sedes super cherubin &c.*' 'Lord God Almighty, that sittest above the Cherubim and above the depths of all abysses, to thee we raise our hands in the likeness of thy cross, and in thy friendship we shall have rest; for thou wilt give rest to our members, for they have laboured in thy name; and thou to all haughty ones givest humility and overpowerest death. Thou art, indeed, our rest, and thou Lord art our protector, and we cry to thee, who dwellest in the Son (i.e. the Father) and the Father in thee (i.e. the Son) and thou art one with the Holy Ghost, world without end.' Then all the apostles answered him and said. 'Amen!' Then ran the blessed St. John to all the apostles, and said unto them, 'Benedicite fratres,' 'Bless our Lord, dearest brethren;' *et dixerunt Petrus*, &c. . . . Then said St. Peter and Andrew to John, 'Thou, dear Sir, show us in what way thou camest to us to-day.' Then said John, 'Bless the Lord, dearest brethren, and hear ye all . . . that he was passing to-day through this city, and he was informed that ye would be praying to God at the nīnth hour of the day. And then suddenly a great cloud came upon the same place wherein we were assembled and where we heard the word of God, and then suddenly all the apostles surrounded the holy Mary and seized her by the waist. And all who were there saw that the blessed Michael came and knocked at the door of the house, and it did not refuse him admittance, but it opened of itself. And he there found a great many people who were standing there; and there also stood the sister of the holy Mary and she spake to the crowd and said, 'To-morrow she will go from the body.' And then each of them who heard this began to weep; and

þe ær, forðon þu eart leohtes swer;' & 'ealle þa þe ymbe me standaþ hie hie syndan betran þonne ic; & þu eart forelærende on ðara apostola gebede, & þu eart eal Drihtnes gife full.' Þa wæron ealle þa apostolas gefeonde for Paules eaðmodnesse, & swa swa Petrus gesette þysum menniscum cynne, þa aþenede *Sanctus* Petrus his handa to Gode & wæs cweþende, 'Domine *Deus omnipotens, *qui sedes super cherubin æt*[1] *profundi.*' 'Drihten Ælmihtig God, þu þe sitest ofer cherubine & ofer deopnesse ealra grunda, & we ahebbað ure handa to þe on anlicnesse þinre rode, & on þinre cyþþe we ræste habbaþ, forðon þe þu sylest urum leomum ræste, forðon ðe hie on þinum noman wunnon; & þu eallum oferhydigum eaþmodnesse forgifest & oferswiþest deaþ. Þu eart soþlice ure ræst, & þu Drihten eart ure Scyldend, & on þe we ecgeaþ, ðu þe wunast on Suna & Fæder on þe; & þu eart ana mid Halige Gaste on worlda world.' Þa ondswaredon him ealle þa apostolas & cwædon, 'Amen.' Þa arn se eadiga Iohannes to eallum þam apostolum, & wæs cweðende to him, '*Benedicite fratres;' et dixerunt Petrus*[2]—'Bletsiað gebroðor þa leofestan, urne Drihten.' Þa cwæð Petrus & Andreas to Iohanne, 'Þu leofa drihten, gecyþe us hwylce gemete þu come todæg to us.' Þa cwæþ Iohannes, 'Bletsiað, broþor þa leofestan, [urne god[a]] & gehyraþ ge ealle

St. Paul meekly gives way to St. Peter,

* p. 170.

[1] For *et.* who offers up prayers and thanksgiving to God.

[2] Et dixerunt Petrus *should come after* Drihten. Peter and Andrew enquire of John the reason of their meeting.

[*A leaf or more lost here.*]

þæt he wæs gongende *todæg on þas ceastre, & he wæs lærende þæt ge cow gebædon to Gode on þa nigoþan tíd þæs dæges; & þa semninga astag mycel wolcen on þa ilcan stowe on þære þe we wæron gesamnode, þær we geherdan Godes word, & þa sæmninga þa embsealdon ealle þa apostolas þa halgan Marian & hie gegripan on hire middel. & þa gesawon hie & ealle þa þe þær wæron, þæt se eadiga Michael genam & þa slog on þæs huses duru, & heo him ne forwyrnde ac heo hie ontyndc. & he þær gemette swiþe manig folc þe þær ætstódan, & þær eac stód þære halgan Marian sweostor; & heo spræc to þæm weorode & cwæþ, 'Þys myrgenlican dæge heo biþ gongende of lichoman.' & þa ælc þara þe þis gehyrde wæs swiþe wepende. & þa wæs Maria cweþ-

* p. 171.

St. Michael comes to Mary's house

[a] Clipped.

sif eld do sindon ahgan. Onþam xxxan scealbeo ealdom
+ agangth buton þam anum þe ap stigeð + deð
cuma ænne cyst nu gyt hiðiġ on mid
dan geardę com. þæt þ ponne þ þegn leopan
leoppan, sceal þonne þ
middan, nerde ondæg eldo þidian sceal
þe nu and þeardę. þonne sipe
papa synden agangen on þissre eldo.
ponne sceal þ middan geardę þidian on þā sixte eldo
þissre. þonne þ mæssedæl agangth
ænne niġon hund pinterа. lxxi.
on þysse geare. Se cyning on þæt ealle
ġelice lange a on þyssum þæ.
þreo þusend pinterа on þurnie lasse
on rumnesse ġeat mare. þis þonne
nahtiġ mon se þan pice hu lange
he upe ofuhte þæt ġe don wille
hi pæþġe. þis þus þio ġeweorc beon
scyppe ofþiġ þe lahġre. þis þonn
eg hi pylcum mete þ þi re uncu þuton
upum ofuhte me anum. þa he þa
upe ofuhte hi þ þan halgum

then Mary said, '*Nunc fratres audite*,' 'Dearest brethren, all of you now hear that to-morrow I shall depart from the body.' Then said the Apostles to her, 'Be not sorrowful, Mary, nor weep, so that thy people be not troubled, for of this spake our Lord and the teacher of our behests, when he was crossing the sea's flood, when he was at his evening meal; wherefore I remind you all of it and also this people that here stand weeping around me.' Then the people began to doubt in their hearts, and said, 'Why dreadeth this holy Mary her death, and God's apostles are with her and others who shall bear her to her resurrection?' Then said the Apostles to the people, 'She shall be much more strengthened among us by God's promise; and let not this people have doubt of her weakness or of her faith.' And when that they had said this, then there came the blessed St. John and entered therein from the house of the holy Mary, and greeted her with a loud voice, thus saying, '*Ave Maria, gratia plena, Dominus tecum.*'—'Hail Mary, full of grace! thou art blessed among all womankind, and among all holy spirits.' And she then answered and said, 'Dearest brethren, I pray you all, tell me how came ye all together to-day, or who told you that I must to-morrow go to heaven?' And so each of the apostles is appointed to his separate place, that he should proclaim His divinity and her conception. And the Apostles drew her up and placed her in the beautiful paradise. Then did Mary rejoice in her spirit, and thus said, '*Benedico te qui dominaris super omnem benedictionem.*'—'I bless thee, my Lord, thou that art the giver of all blessings; and I bless all thy promises that thou didst promise me. Thou hast, without my entreaty, appointed all the Apostles to be present at my burial; and I bless thy holy name, who dwelleth in eternity, Amen.' *Et post hæc vocavit Sancta Maria omnes apostolos in cubiculo suo, et ostendit illis omne indumentum.* And after that the holy Mary called all the apostles into her closet, and showed them all her garments, which she desired to have on at her burial; and [he? Peter] said this, that the third day was come, in which she would depart from the

ende, '*Nunc fratres audite.*' 'Broþor þa leofestan, gehyraþ ge me nu ealle þæt ic beo þys morgenlican dæge gongende of lichoman.' Þa cwædon þa apostolas * to hire, 'Ne ceara þu, Maria, ne ne wep, þæt þin folc ne sy gedrefed, forþon þis cwæþ ure Drihten & ure beboda Lareow, mid þy þe he wæs hlifigende ofer sæs brim þa he wæs æt his æfengereordum. Forþon ic eow manige ealle þæt, ge þis folc wepende þæt her ymbstandeþ.' Þa þæt folc ongan tweogan on heora heortan & hie cwædon, 'To hwan ondrædeþ þeos halige Maria hire deaþ, & mid hire syndan Godes apostolas & oþre þa þe hie beraþ to hire æriste?' Þa cwædon þa apostolas to þæm folce, 'Heo bið swiþor gestrangod be us tweonum þurh Drihtnes gehât; & ne tweoge þis folc be hire untrumnesse, ne be hire geleafan.' & mid þy þe hie þis gesprecen hæfdon, þá com þær se eadiga Iohannes & wæs ingongende of þære halgan Marian huse, & halette on hie mycelre stefne & wæs cweþende, '*Aue Maria gratia plena, Dominus tecum.*' *'Hal westu, Maria, þu eart geofe ful; þu eart gebletsod betuh ealle wifcyn & betuh ealle halie gastas.' & heo þa ondswerede & cwæþ, 'Broþer þa leofestan, ic eow bidde ealle þæt ge me secgan hwylce gemete ge coman ealle samod todæg to mé, oþþe hwa sægde eow þæt ic sceolde beon þys mergenlican dæge gongende to heofenum?' & swa ánra gehwylc þara apostola biþ geseted to his synderlicre stowe þæt he bodige his godcundnesse & hire geeacnunge. & þa apostolas tugon hie up & hie gesetton on þæm fægran neorxna wange. Þa wæs Maria wynsumigende on hire gaste & wæs cweþende, '*Benedico te qui dominaris super omnem benedictionem.*' 'Ic þe bletsige, min Drihten, þu þe waldest ealre bletsunge, & ic bletsige eal þin gehât þe þu me gehete; ofer minre gecignesse þu gesettest ealle þine apostolas to minre byrgenne. * & ic bletsige þinne þone halgan noman þe wunaþ in ealra worlda world. Amen.' *Et post hec uocauit Sancta Maria omnes apostolas in cubiculo suo et ostendit illis omnem indumentum.* Ond þa æfter þon þa cegde seo halige Mariæ to eallum þæm apostolum on hire hordcofan, & him æteowde ealne hire gegyrelan þe heo wolde æt hire byrgenne habban, & wæs cweþende þis wæs se þridda dæg geworden on

Mary announces her death to all present. *p. 172.

The people ask why Mary fears to die; they are assured of Mary's faith by the Apostles.

*p. 173.

Mary rejoices that the Apostles are appointed to bury her.

*p. 174.

She shows them her garments.

body [and] from us. And then said the blessed Peter to all the apostles and to all the people, 'Dearest brethren, I entreat you all who are in this place to watch with me, and to burn spiritual lamps, until the Lord come hither.' And then after these words our Lord came there, and found them all unanimously watching, and he illumined them with the gift of the Holy Ghost, and thus said unto them, 'Dearest brethren, have no sorrow because ye see that this blessed Mary is called unto death; for she is not called to earthly death, but she shall be favoured by God, wherefore great glory is prepared for her.' And when he had said this, then there shone suddenly a great light upon her house, so that all the fiends who were there, and those who saw the light, were overpowered, and were unable to speak out, on account of the greatness of the light. And then came a loud voice from heaven to Peter, thus saying, 'I am with you always unto the end of this world.' And then Peter lifted up his voice, and said, 'We bless thy name with (all) our souls, and we beseech thee never to depart from us; and we bless thee and beseech thee to illumine our world, for thou hast mercy upon all those that believe in thee.' And the blessed Peter said this to all the apostles, and he strengthened their hearts with God's belief. After he had finished these words, then Mary arose and went out of her house, and she prayed the prayer that the angel who came to her had enjoined upon her. When this prayer was finished, she returned to her house and rested upon her bed, and at her head sat the blessed Peter, and about the bed other disciples of Christ. And before the sixth hour of the day there suddenly came a loud thundering, and there was a very sweet smell, so that all that were there slept; and the apostles and the three women, whom Christ had commanded to watch without intermission, took charge of the holy Mary, that they should declare the glory of the Lord with respect to her, and all his kindness to the blessed Mary. And while all who were there were sleeping, our Lord Christ suddenly came there

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